

# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MEDITATION

And now, my soul, another year,  
Of thy short life is past;  
I cannot long continue here,  
And this may be my last.

Awake my soul, with utmost care  
Thy true condition learn:  
What are thy hopes? how sure? how fair?  
What is thy great concern?

Behold, another year begins;  
Set out afresh for heav'n;  
Seek pardon for thy former sins,  
In Christ so freely giv'n.

Devoutly yield thyself to God,  
And on his grace depend;  
With zeal pursue the heav'nly road,  
Nor doubt a happy end.

## BETTER THINGS

At the beginning of each new year, we hope that the new year will bring us better things. We may wish for a change in our financial, work, marital, or family situations, so they are better than what we have had in the past.

Spiritually, we also should seek for better things. The scriptures point us to the necessity of self-examination. The purpose of that examination is to look deeply within our hearts and lives and see where we are according to His Word. Having taken a serious and prayerful look, we may then make the necessary changes.

The Book of Hebrews offers many better things. That book offers the superiority of Jesus Christ over the options available to the recipients of that letter. The writer first shows the superiority of Christ over the pagan, heathen religions of that day.

There were many religions available to the people. These religious expressions were often a part of their culture. There are many religions today, which may not be known as such, but they are a part of the surrounding culture. They include the teaching of evolution, the pursuit of fame and fortune at any price, the eat, drink and be merry atmosphere of this present world. The writer concludes that Christ is superior to what is offered any other way.

Since the writer is writing to the Hebrews, the Jews, he also shows them the superiority of Christ to the Jewish Law. One of

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the first things he establishes about Christ's superiority is that He is superior to Moses. Moses was highly regarded as the recipient and giver of the Law to the Children of Israel. The Law was known as the Mosaic Law, associating it with Moses. As the God-given-leader of the Children of Israel, Moses was a great servant of God. However faithful he may have been, he was ever a servant. Christ was superior to Moses, since He was the Son of God. He was the master over His own house rather than a servant.

The Law had contained many sacrifices and rituals that were to be reminders to the Hebrews that they were sinners in need of God's forgiveness. By realizing their need for a blood sacrifice, they acknowledged their sinfulness. Too often these sacrifices had become mere rituals that they kept because they thought they must, not because of their message. They had become legalistic.

The sacrifices offered were birds, the blood of bulls, goats, sheep and the ashes of a heifer. Each had a part in the ritual established in the Law. There was a particular sacrifice to be offered at a particular time and for a particular sin. The effectiveness of these sacrifices was not in the sacrifice itself, but in the Grace and Mercy of God. He was willing to accept these heartfelt sacrifices as the proof of repentance and sorrow for sin. Without His mercy they would only have been empty acts of little redeeming value.

Christ was superior to these blood sacrifices. When He died on the cross as the scapegoat for men's sins, He was offered as the Perfect Lamb of God. His sacrifice was the only sacrifice that could effectively redeem men from their sins. He had lived a perfect life on this earth so He could provide that perfect sacrifice.

Since His sacrifice was perfect, it needed to be offered only once. It is as effective today as it was at the time of His death. Under the Law, the High Priest must go into the Holy of Holies on the Day of Atonement, to offer the blood sacrifice for not only the people, but for himself as well. One High Priest after another might occupy that sacred office, but each was no better than the one before him.

The writer to the Hebrews writes that it is appointed unto man once to die and then the judgment. What will be our basis for hoping for better things following death? Since we each have an appointment with death and we hope for better things beyond this life, it behooves us to choose wisely that our hope may be fulfilled. To base our hope upon ritual and sacrifice will prove disappointing. To ignore or be uninterested in the provision made for our souls by God through Jesus Christ is dangerous. We place our hopes for better things in jeopardy when we depend upon anything other than the blood of Jesus Christ shed for our sins on Calvary.

It is our constant desire in the material things of this life to reach for and obtain better things. We should have the same desire for our Spiritual lives. Our material, physical lives will come to an end, but our Spiritual lives are eternal. We should provide as well for the eternal as we would for the short term.

Are you seeking the better things?

M.C.Cook

## **WHO SHALL BRING YOU INTO REMEMBRANCE**

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." (The Apostle Paul) I Corinthians 4:17

As we once again enter into a new year many will think back to things gone before. Some of the memories will be joyful and others may cause a few tears to be shed. It has been said that the reason most individuals talk about "the good old days" is because they do not remember the less than good things that transpired. Spiritually speaking, a large portion of Christianity today looks at the "good old days" as days of unnecessary burdens placed on individuals.

The Apostle Paul sent relatively young Timothy, whom he called his son, to the church at Corinth. The Apostle Paul can be representative of the founding church fathers. He was among those of the "good old days." Timothy, who was actually Paul's



spiritual son, can be representative of more modern times. Paul sent Timothy to a church with many spiritual problems. That there was need for reform and change can not be disputed.

While the Apostle Paul sent Timothy to shepherd the flock he hoped to return there himself also. It was Paul's desire that Timothy would bring into remembrance the things he had taught. Paul reminded them that he taught the things that be in Christ. He had no desire that Timothy would exalt the Apostle Paul. Yet he fervently desired that his authority would be respected.

Unlike the Apostle Paul, our founding fathers have gone on to Glory and cannot return. It would appear that most of the "young Timothys" would have no desire to bring their teachings into remembrance. The question should not be are they faithful to our founding fathers but are they faithful in the Lord? Paul speaks of those who were "puffed up" who appear to be leaders in the church. It would be our thinking that these individuals opposed many of the teachings Paul introduced.

One of the arguments presented today is that certain practices were for certain churches in certain localities. But we read, "As I teach every where in every church." It would appear probable and even likely that some churches were not following the instructions given by the Apostle Paul. This was not because these instructions were optional!

The trend is to move forward. The Christian church as a whole is reluctant to be restrained by former church teachings. This is especially obvious in those within the Anabaptist faith. Those who were willing to literally give their lives to establish a way they felt was true to Holy Scripture probably never envisioned a time when even those things shared by their opponents would be cast aside!

The few remaining "who shall bring you into remembrance" have a great and mostly thankless task to accomplish. They will be labeled "legalists", troublemakers, and short sighted. They may even be accused of ancestor worship.

We are to be brought into remembrance of what the Kingdom of God consists. First of all, to enter into this Kingdom you must be born again. This is a life transforming experience brought about through repentance. While it is one of the issues hotly debated

today, we are convinced that Holy Scripture teaches that baptism (trine immersion) is the final step in this life changing experience. Beyond this is the reality that the blood of Christ washes away our sin. We are convinced that Kingdom rules were established by Christ during His time on earth. We are to strive to be true to these rules.

We are to be brought into remembrance of the power of the Kingdom of God. Earthly kingdoms are upheld by carnal military power. We are also in a warfare. But our weapons are not carnal. First of all, we are given the power of the Holy Spirit to overcome evil in our lives. We are convinced that while the **name** of the Holy Spirit has become popular in some church circles, the **power** of the Holy Spirit is mostly absent. There are professions of healings and other miracles. We believe God has the power to heal today and to perform miracles. But the power of the Holy Spirit to take away the desire for this world seems to be almost lost.

Secondly, we are given the power of the Holy Word. Sadly, many have diluted it so badly that it has no power! Others have changed its power into something comparable to the books of other religions (not superior to them). Along with the Holy Spirit, the Holy Word can transform lives if allowed to do so. Will we allow our remembrances to be shaken and renewed into all Truth?

Brother James M. Hite  
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### **"WHEREWITHAL SHALL WE BE CLOTHED?"**

"Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matthew 6:31) In this verse we have three questions before us. The first two, "What shall we eat? or, what shall we drink?" have little bearing or is of lesser concern to many people, especially those of us who live in America. We have been blessed with a good supply of food and water over the years. Jesus teaches us that we should not be over anxious about these things but "rather first seek the kingdom of God and his righteousness and all these things shall



be added unto you." The third question covers the thought of "what shall we wear?" This is one of the most common concerns of mankind today. Sometimes that concern springs from anxiety as Jesus implied in this verse. Those who are out of touch with God or fail to trust Him, often worry about the basic needs of life.

At other times the question about what to wear might be in response to what is socially proper. It may also be an attempt to gain the respect or acceptance of one's peers. (James 2:2-4) Sometimes people face so many options in choosing what to wear that they become bored with the variety.

As children of God, the question about what to wear does concern us, but not primarily for the reasons stated above. Concern about what to wear changes when a person is born again and lives his life for the glory of God. (Romans 12:1-2) Peter associates the (fashioning) of unregenerate society with lustfulness and ignorance. (I Peter 1:14) In contrast, he calls the followers of God to soberness and holiness even as God is holy.

"What shall we wear?" The Bible gives us guidelines that are consistent with the Christian calling to a life of separation from the world unto a life of holiness. We should wear what is practical and serviceable so that bodily protection from the elements is provided. We should wear what is modest and covers the shame and nakedness of the body. (I Timothy 2:9, Revelation 16:15) The moral condition of our age is being reflected in how people's clothing often stimulates evil imagination. Rather than covering and concealing the body, the clothing is designed to do the opposite by suggestiveness.

"What we wear" should also make a definite moral distinction between male and female. The holy and honorable role that God intends for the woman will not be realized when her clothing does not distinguish her from man. It should also distinguish us from contemporary society, which is guided by fashion and style. To be identified as sons and daughters of God (II Corinthians 6:17-18) does require a noticeable difference between us and a sin-ridden society.

Why do soldiers of an army wear a uniform? It is to identify. Surely while they are on the battlefield they would want to know

at a glance who their fellow comrades are. Why do most Christian schools establish a dress code? Why do schools in Africa and many third world countries require a certain colored dress code that all children are dressed alike in each of their respective schools? It is for identity so they know at a glance which school they are attending. Why is it then that so many Christians feel they can dress like the world and be called the children of God?

Have we lost our identity? The Doctrines and Principles which have been handed down to us for several centuries, which have kept a clearly marked distinction between the church and the world, and the worldliness of other churches, have been emphasized less and less and esteemed less and less as the years have gone by. The membership has gradually fallen in line, and many of the church leaders have ceased their efforts to uphold the former teachings and practices. The plea of non-conformity, separateness from the world, the simple life in appearance and in worship has become a DEAD LETTER.

The immodest dress and undress so prevalent in modern America was considered wrong by society in general less than one hundred years ago. Even though society has changed, God has not changed His view of modesty, and true Christians still obey His commands. So-called Christians, who have changed their views, may not enter heaven, because they do not obey His Word. (Matthew 7:21-23) We have a choice—the approval of God or the acceptance of this sinful world. The pleasures of sin last only for a short while, then comes the judgment of God. (1 John 2:17, Hebrews 9:27) Obeying God's Word is the only way to a peaceful, happy life on this earth and a blessed eternity in Heaven.

Humbly submitted

Brother Paul L. Stump

### **THOUGHTS, MEMORIES, AND FEELINGS**

As I reflect back on our recent trip to Kenya I am flooded with thoughts, memories and feelings that I experienced at different times throughout our two weeks there. This will be a brief synopsis. I felt:

## JOY

\*as I watched the African people streaming in, walking through the gate, down over the bank to come to church and worship God.

\*as I saw two staff families as well as one single staff work together in harmony and love, showing Christian character.

\*when three women went forward during a song and knelt at the "altar" in tears.

\*as the Africans heartily lifted their voices in praise during church. They sing with all their hearts and their prayers have "fire" compared to ours sometimes in America.

## AMAZEMENT

\*as I learned that ten members of one congregation had walked FOUR HOURS to get to church services. They did that twice while we were there.

\*as I saw such happy contented people and yet, they had so little material possessions.

\*when I was feeling like grumbling because of how cramped we were in a way-overcrowded vehicle and yet the Africans burst out in hearty singing!! They weren't suffering! I'm just a spoiled American.

\*as I saw women walking with huge buckets on their heads and barely spilling a drop.

## FRUSTRATION

\*as I saw scores of women, many with young children, sitting on the ground awaiting the noon meal, and I wanted so badly to go visit with them but we had a language barrier. I could not do much more than greet them and give them a smile. I wanted to converse with them about the goodness of the Lord, the challenges they were facing in life, and just learning to know who they were but I felt handicapped. I admired the staff that they have learned as much of the language as they have and they do well at communicating with the people.

\*as we learned of someone who wanted to be a member but had three wives.



\*as I saw a women who community people said was a "mad woman" (obviously an emotional or mental case) who had been abused and now was at church with a baby tied on her back. The baby had a badly infected ear with a thick crust all dried on around the outside of the ear. The mother wanted money to take her child to the doctor. I looked at that child and wondered what kind of future would it have? Oh, I felt so helpless and frustrated!

\*as little children would wander about with younger siblings tied to their backs and they would be gone from home for hours. I wondered, "Where are the parents?!"

\*as I saw so many, many needs and wondered who would rise up to share in the overwhelming load of addressing those needs. Who would teach them about cleanliness, sanitation, contaminated food and water, sicknesses, management of time and money, nutrition, purity,...and the list goes on. Our present staff is very committed but they are already stretched so thin.

\*when it would be time to begin a service but they were only now killing the goat for the dinner. We kept being reminded that we were on "African time" and they do not pay much attention to clocks.

## DISCOURAGEMENT

\*as I visited with a young girl who was setting goals on a career. She did not see being a wife and mother as anything she would desire. Women are still looked down on and too many do not see being a wife and mother as a high calling.

\*as a man sat at one of the services with one wife and her children on one side and his other wife and her children nearby. How do you begin to straighten out the mess?

## AWE

\*for the absolutely awesome scenery that is in Kenya. God did not shortchange that part of the world for beauty. Small gardens giving the hillsides a checkered look, magnificent mountains reaching high into the heavens, thatch-roofed huts dotting the hillsides, donkeys walking beside the road, chickens, sheep, and goats adding to the scenery...it is all just like pictures we've seen but now we are actually seeing it with our own eyes.



\*as I listened with a full heart to African ministers who preached the Word in its purity. One of them preached on "Obedience". He mentioned how we should obey our parents, our church leaders, our employers, and so forth. He said, "Even if your masters are ungodly, you need to obey as that will be a light to them and it's what God wants of us." I reflected back on how our country had taken ancestors of people like this man and abused them as slaves in America. I shed a few tears as I got an overwhelming urge to stand up and say, "I'm sorry," and ask right then and there for them to forgive us white men for being those "cruel, ungodly masters". I controlled myself and did not do that but during the lunch break I did share my thoughts with the Brother and asked him if he struggles with forgiving white man for what he has done to their people.

He did not hesitate a moment as he said, "No." Then he went on to say, "White men put an end to slavery. I chose to focus on that rather than that they participated in it." He said, "If I'm going to hate white man I'm going to also need to hate Arabs, the British, and anyone else who has harmed us in any way and I don't chose to do that." Also, he said that it was through the slavery that white men brought them the Light of the Gospel, so he said he was thankful for what the white man has done. I appreciated the way he demonstrated forgiveness and I purposed to be better at focusing on the blessings of life rather than the hurts.

#### HUMBLLED

\*as one by one about ten people brought gifts down the aisle to give to us during a farewell in the last service at their church. I knew they were so poor and yet, they wanted to give us what little they had. It meant so much to us.

\*when one of the dear minister's wives who had just shown us through their house (and they had so little—their possessions were so meager) wanted to show her love somehow so she gave me a bag with six eggs in it. Part of me wanted to refuse it because I knew they needed it so much more than we, and yet, I knew that she really wanted to give it. So I accepted but it was humbling. I thought of times I gave in a begrudging way when I had many, many, many times more than what she had.

## THANKFUL

\*for the many precious memories we brought home with us. The Africans were so very warm, loving, and gracious. We enjoyed learning to know them and feeling like they truly are our brothers and sisters in the Lord.

\*for dedicated staff who is over there giving prime years of their lives to the work of the Lord in Kenya. They are just young families and a single girl but they are pouring themselves into the work and seem to be truly enjoying it. I know God will bless them for it, and we as a Brotherhood owe them support, appreciation, and prayers.

\*for the privilege we had to go over there. It definitely increased our love and interest in the work of the mission in Africa and our hearts are enlarged towards the loving people God placed in that part of the world. They are His creation, in need of Him, just as Americans are.

In Christian love,  
Sister Sally Meyers

## TURNING THE WORLD UPSIDE DOWN

Acts 17:1-15

Paul and Silas were accused of turning the world upside down. In a way, that accusation was true. The preaching of the resurrected Christ did indeed change people's hearts and lives. People left their old ways, and began living like Christians. Indeed, the world was being turned upside down.

This accusation occurred at Thessalonica, where many Greeks and women believed. As in other cities, the envy which seemed to follow Paul's ministry again reared its ugly head among the Jews who chose not to believe. So they gathered a bunch of the "baser" sort of men (of the lower class, corrupt, vile, drunkards, and so forth), and got them excited to the extent that it caused a riot. Some people will stop at nothing to pursue their own personal agendas.

When the mob came to where they thought Paul was staying,

they were extremely disappointed and bitter about not finding him there. So they grabbed the owner of the house, Jason, and others, and dragged them violently to the city rulers. After hearing the accusations, the city rulers put Jason and another brother into jail, and let the others go.

"The brethren" immediately sent Paul and Silas to Berea. Instead of resting and "getting over" the narrow miss at Thessalonica, we find Paul again preaching Jesus in the synagogue the very next Sabbath. These Jews at Berea searched the Scriptures to see whether or not Paul was preaching the truth. Many of them believed, including honorable Greek women, and many men.

Verse 11 says that the Jews at Berea were "more noble" than those in Thessalonica, because they received the Word with all readiness of mind, and searched the Scriptures daily to see whether the preaching of Paul was true or not. This is a very good example for us to follow. Since I am involved in printing, I have learned that anyone can put anything in print. Just because you see something in print does not mean that it is true! The same is true of speaking. Just because someone says it, doesn't make it true! We need to check out the things we hear and read and believe with Scripture; the written Word of God.

When the Jews of Thessalonica learned that Paul was in Berea, they chased after him and stirred up the people. So the brethren sent Paul away (again), and prevented harm from coming upon him.

**Summary Thought...**Would you keep on preaching a message that brought danger upon your physical body? Or would you just take the easy way out and only preach among your friends? What do you think about Paul continually putting his life in danger by preaching boldly in the synagogues? Was he tempting God?

Respectfully Submitted,  
Brother Robert S. Lehigh

## WHEN TITANS CLASH

Paul and Barnabas were the sort of men we admire. Acts 13:2-5 tells how God Himself sent them forth having commis-



sioned them by His Holy Spirit. During the trip Paul was even stoned and left for dead but God had given Paul His own stamp of approval by raising Paul up again. We are certain these two men were the best of friends.

We find rather, that even those we call "Spiritual Giants" have, after all, "feet of clay" for we read, "And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Acts 15:39-40.

Now I know that God's Word says, "And we know that all things work together for good, to them that love God, to them who are the called according to his purpose." Romans 8:28. In the past we were told in Sunday School that instead of two spreading the gospel there were now four. However, God's Spirit will not let some of us rest, so if you will open two Bibles, one to Acts 13:2-5 and 13, the other to Acts 15:36-40 we can compare the two reports.

It is quite normal for people of even similar personality types to disagree, but "contention"? Don't we ever get to the place where the new nature, Christ in us, overcomes the old flesh nature? What went wrong?

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them." Acts 13:2. Here they were praying and praising God and fasting.

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Acts 15:36. Do you see it now, no prayer, no fasting, but a case of let us do this? It is an honorable thing they chose to do and we do likewise. God saw fit to teach these two men a lesson they would never forget. Can we learn and not repeat their error?

I can picture the two of them as their voices rise, each believing himself to be "right". Each had, after all, the words of Jesus on his side. Paul holding to the concept of a man taking the plow and not looking back. Barnabas, whose name means "son of conso-



lation," holding to the principle of forgiveness with restoration. Can you see the righteous indignation or was it simply two spiritual giants verbally "duking it out," each desiring to have his own way with no regard to asking, "What does God have to say about this situation?" Can you see yourself? When these two evenly matched adversaries (the Hebrew word for adversary is Satan), reached an impasse, each went his own way their faces set without a friendly smile. How different was the former situation. "And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:3.

So even Paul and Barnabas fell for the same line as Adam and Eve, that being, you can make your own decision, who cares what God would say? It is said that a wise man learns from the mistakes of others, but a fool never learns from his own.

Servant of God

Lee Roy Uplinger

## **I AM RIGHT BEHIND YOU**

"...there is a friend that sticketh closer than a brother." Proverbs 18:24

Brendan Collier rolled slowly over in bed and picked up the phone on the third ring. His grunt was incoherent, but he heard the message loud and clear. "There is a person perched on a high cable on the west column of Monmouth. Get down here as soon as you can."

He rolled out of bed onto his knees. He sought God for a few moments for wisdom, and then he was off. By the door of his small, two room apartment he kept a clean jumpsuit—shirt and trousers all in one piece with a zippered front. It took only a few seconds to wriggle into one. On top of his small car was a rotating blue light indicating that the owner was a fire chief. From his place to the big bridge took less than three minutes.

The Monmouth Estuary Bridge joined Monmouth with Burgoyne City. The river was nearly a mile wide, and the towers from which the suspension cable was hanged were eight hundred feet high. The cable itself was over a foot thick. The jumper

had climbed this cable from where he had left his car in the west-bound lanes of the bridge, and he was now within a hundred feet from the top. From below, Brendan analyzed the situation. He could take the elevator and come out at the top of the column, or he could crawl up the cable as the jumper had done. No one else on the police or fire force was able to endure such heights. Brendan now had to decide fast. The jumper was hugging the cable hard and starting to sway. No one would have noticed him at all except for the fact that his car blocked the right lane and the driver's door was open into traffic. Any jump off any bridge could prove fatal, but landing on water after falling seven hundred feet would be akin to hitting concrete.

Brendan approached the officer-in-charge. "He refuses to talk to us. You need to get up there quickly," he was told.

Brendan donned thick leather gloves and knee pads. "Whatever you do, keep those officers back until I call for them," he instructed. There were already several policemen on top of the mast, but they did not venture anywhere near the edge where the cable connected. They were only there to grab the jumper when he got close enough and take him down the elevator.

It took Brendan ten minutes to climb the cable. He looked like a monkey negotiating the climb with hands and feet simultaneously. His speed and accuracy had come from years of practice.

He was soon able to see the jumper ahead of him, hugging the cable and weeping softly. "My name is Brendan and I am right behind you," he spoke firmly. The jumper did not answer. Brendan thought of the two who had jumped last year without suicide notes or any warning. But he had been able to get five others down safely. He thanked the Lord for that. "You have those officers down there very nervous," he said.

The policemen below looked very small. A half-dozen firemen were trying to get a net into place. Nets were useless from this height, but at least it kept them busy. Pedestrians looked up, trying to hear the conversation above the noise of the traffic. Fortunately there was very little of both. Brendan continued slowly to approach the young man.

"Please do not come any closer," the young man exclaimed,

his teeth chattering. "I can't hold on much longer anyway." Brendan was relieved that at least the young jumper had answered him.

"This is no way to solve your problems, you know. Why not let me take you back down?"

"No one cares about me. My wife has left and taken the children. I will never see them again," the young man sobbed, his grip lessening.

"There is at least one person who cares. I risked my neck to get up here."

"Doesn't the city pay its firemen?" He visibly shook, and hugged the cable.

"Not volunteers. There is also one other who cares about you, and that is God. He did not give you your life so you could throw it away." The jumper was thoughtful for a moment. "How can you say God cares when He let me get into this mess?"

"We all reach a point in life when we see we are going in the wrong direction. Some choose to do something about it, and others keep going in the same downward direction. And still others take what they think is the easy way out. But the scripture says, 'It is appointed unto man once to die, and after this the judgment.' I would hate to see you go to hell through a foolish impulse."

"I have thought about this for months. There is nothing else to do."

"Nobody has any respect for a quitter. Why not come down with me and I will help you straighten out your affairs. If they are too big for you and me, we will get the church in on it. Nothing is too hard for God. Your children need a father."

"Won't I be in trouble for being up here? For causing you all this trouble?"

"You may get fined, but the important thing for you is to get down from here and start your life over."

The conversation stopped for a moment as a gust of wind nearly blew them off the cable. The jumper, realizing the nearness of death, held tighter.

"This is a terrible place to try to talk. Let's go to the tower,"



Brendan said, above the wind.

Brendan called up to the tower, about a hundred feet away. "Shoot me a harness!" A policeman stood up with a rifle-like object and fired it. A package with a stout rope landed near the jumper. Brendan inched up and, wrapping his legs tightly around the cable, helped him put on the harness. Together they slowly made their way to the top. When they were safe, they hugged each other.

Later Brendan and his new friend, Joseph, were sitting in the police station drinking coffee. Joseph's eyes were still moist, and he still shook with fright from what he nearly had done. Brendan made a comment. "Why did you come down so easily? It usually takes much longer."

"It was not easy for me. I had planned to kill myself for months and did not know how. I knew I did not want to make a mess for someone else to clean up. Often I would think of the cars coming toward me on the freeway, and how easy it would be just to change lanes and hit another car, but I did not want to hurt or kill anyone else. Then you made me realize that I would hurt a lot of people regardless of how I did it." He took another swallow of coffee and wiped his eyes.

"But I said very little to you. What changed your mind?"

"You risked your life to try to save me. No one ever did that before. That is why I came down. Someone cared."

"This is the very foundation of Christianity. The Bible says in John 15:13, 'Greater love hath no man than this, that a man lay down his life for his friends.' That is what Jesus did for me, and that is why I could risk my life to save you. Not for fame or acclaim of men, which is why many do it, but because we love the One who first loved us."

"Please," Joseph wiped his nose and cleared his throat. "Tell me more about Jesus..."

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073-9162



## CHILDREN'S PAGE

### A NEW START FOR LORINDA

"Oh, where can it be? I've looked everywhere. I just can't find it!" exclaimed Lorinda as she pushed the dresser drawer shut with a bang.

"Lorinda," called Mother, "We are ready to go. What is taking you so long?"

"I've been looking for Anne's birthday gift that I stuck away somewhere. Now, I can't remember where I put it."

"You shouldn't have waited till the last minute to look for it. Be more careful when you put things away. It will be easy to find articles if you put them in the right place. Hurry and grab your coat. There is no time for you to look farther or we'll be late for church. Dad is already waiting in the car."

Lorinda scrambled into the back seat next to her brother Tom. "Why the frown, Sis?" he asked as he scooted over to give her more room.

"I couldn't find the birthday gift for Anne. She is leaving after church to visit her grandmother for a few days. Monday is her birthday so when I see her again her birthday will be past."

"Too bad, Grandma Lorinda. Did you find your purse? Do you have your Sunday School money? Did you find your Bible and remember to bring it?" teased Tom.

"Will you be still! I seem to remember you couldn't find your library book and Mother helped you search for it." Tom grinned and patted his sister on the knee.

It began to snow when the family got home from church. The feathery flakes were drifting downward, blanketing the ground with a soft white cover. After dinner two of Lorinda's friends, Nancy and Lois, came by to play in the snow. "Isn't it exciting? Lets go out and make a snowman or go sledding on the hill!"

"That sounds like fun!" agreed Lorinda as she quickly turned from the door and sped up the stairs to get her coat.

"Don't forget to bundle up warmly. It's cold," called Mother.

Later Lorinda slowly trudged down the stairs with a disgusted

look on her face. "I couldn't find my gloves. They weren't in my coat pocket where I usually put them. Where could they be? I shuffled things around in my dresser drawers where I keep my scarves, but didn't find them there, either."

"It's a good thing your head is fastened on or you would lose it, too," teased Tom who was just coming into the kitchen. "I have a pair of gloves I'll sell to the highest bidder." He gaily waved a pair of gloves over his head.

"My gloves! Where did you find them?" exclaimed Lorinda excitedly.

"They were lying on the ground. You dropped them as you got out of the car, Sis."

"Thanks," cried Lorinda as she slipped them on and joined her friends for an afternoon of fun, playing in the snow.

On New Year's Day the family gathered around the fireplace where Father led them in devotions. "We all want to think seriously how we can improve our lives this new year. Each of us have faults that we should have the desire to overcome. I know I loose my temper too quickly."

"I need more patience when things upset me," said Mother.

"I tease my sister, too much," added Tom.

Lorinda said, "I need to be more careful in putting things away so I can find them when I'm looking for them."

"It's good for us to admit our faults and to have the desire to correct them. We need to realize that overcoming our faults won't be easy," said Father. "We need to ask our Heavenly Father to help us be overcomers and make a new start in this New Year."

"Ask the Savior to help you,

Comfort, strengthen and keep you:

He is willing to aid you,

He will carry you through."

"He that overcometh shall inherit all things; And I will be his God, and he shall be my son." Rev. 21:17

Sister Maxine Surbey

## BIBLE STORIES

### CRUMBS FROM THE MASTER'S TABLE

Matt. 15:21-28; Mark 7:24-30

After Jesus had taught and healed many people in the land of Galilee He traveled to the Mediterranean coast and then northward to the country of Phoenicia. This was a country outside of the land of Israel, and His disciples probably wondered what Jesus was doing away from the chosen people of God. But Jesus had something to teach them. As they came to the country that is between the cities of Tyre and Sidon, Jesus entered a house hoping that no one would know where He was. I suppose He was tired and needed to rest, but His fame had spread even to foreign lands and He could not be hid.

A woman who was a Greek came to Jesus and fell at His feet and said, "Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil."

At first Jesus didn't answer her, and His disciples said, "Send her away."

Then Jesus answered the woman and said, "I was only sent unto the lost sheep of Israel." (Or to the people of Israel.)

Then the woman came and worshipped Jesus, saying, "Lord, help me."

Surely this must have touched the heart of Jesus, but He replied, "It isn't right to take the children's bread and to cast it to dogs."

The woman knew that Jesus had the power to heal her daughter and that no one else did. She was determined not to give up and said, "True, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Jesus answered, "O woman, great is thy faith: be it unto thee even as thou wilt."

And when the woman went to her home she found her daughter lying on a bed and in her right mind. She was completely healed as only Jesus can heal.

Let us remember to ask Jesus to help us when we have need.



Jesus has the power to do all things, and He will always do what is best for us.

Brother Rudy Cover

## THE BOY AND THE MAN

J. H. Moore

### Meeting Vaniman

Shortly after this a very helpful incident crossed my path. Fifty miles to the south, in Macoupin County, a number of Brethren were located, and among them, Daniel Vaniman, a man of fine business ability and considerably more literary attainments than was common among our people. He had been in the ministry only a short time, and some very favorable reports were reaching us about his preaching. It so happened that some of the Macoupin Brethren were keeping up a monthly appointment about twelve miles from where we lived. On Sunday morning father and myself rode horseback to the appointment, and Brother Vaniman, accompanying an older minister, were present. The older minister talked first, it being customary in those days when two ministers were present for both of them to talk. I paid little attention to what was said.

The forty minutes that the first speaker was on the floor I spent studying Brother Vaniman. He was then thirty-one years old, neatly dressed, sat erect, and in appearance was as fine a looking man as I had yet seen among the Brethren. I took notice of the shape of his head, his nose, his mouth, and was most favorably impressed with his keen eye. I sized him up as a man of culture and good education, possessing more than ordinary general information, and a thoroughgoing business man. You may say this was no way for a young man to employ his mind during a season of public worship. Granted, but when a fellow is all wrapped up in the study of phrenology, keep him from studying an unusually interesting head if you can, and especially when the sermon lacks in force.

Finally the time came for Vaniman to speak. From the start every word rang out clear, and he spoke with a grace and a mark

of intelligence that simply riveted me. His theme was the Divinity of Christ, the highest Specimen of manhood that had ever graced the earth. He quoted scripture after scripture, and as he proceeded he seemed never to hesitate for the exact word to convey his idea. Presently he recited from memory what Josephus, the celebrated Jewish historian, wrote about One called Christ. This was the first time I had ever heard about Josephus, and when I saw my friends, during the weeks following, I told them all about Vaniman's fifteen minute talk. I could narrate the whole discourse, and repeat every word that he quoted from Josephus. I went from that meeting about boiling over with inspiration, and saying to myself, "If that is what education and reading do for a man I am going to study all the more diligently." I never rested until I owned a copy of the writings of Josephus and had the pleasure of reading the book for myself. The time came in life when I was much associated with Brother Vaniman in various departments of his church work, and handled scores of his articles intended for the *Messenger*, but he passed from the scenes of earth to the great beyond without knowing how much real consecrated ambition his short talk put into the life of at least one young man.

### The Debate

For the year there was another incident that cut an important figure in my life. Word came that, beginning with Sept. 18, a debate would be held in Macoupin County with James Quinter representing the Brethren and L. B. Wilkes representing the Disciples. While there were three propositions, the leading one related to trine immersion. The distance from our home was fifty miles, and the place had to be reached by a ride across the county. Mounting one of father's horses I rode the entire distance in one day, and was on hand in time to hear Elder Quinter preach on Sunday, and then be ready for the debate the next morning.

For four days I listened to these two brilliant men, men of fine scholarship and broad reading, discuss trine immersion, the religious rite of feet-washing and the kiss of charity. I was more interested in the first proposition than in the other two, and yet I listened intently to everything that was said on both sides. As I then viewed the debate it was a battle of intellectual giants. Elder Wilkes was a trained debater, a scholar and a gentleman. Brother



Quinter probably did not measure up to him in scholarship, and yet when it came to the amount of evidence at his disposal, his careful preparation, and his clear and forcible way of presenting his facts and arguments, he proved more than a match for his opponent.

I returned home thoroughly saturated with doctrinal points and arguments. I was always a little aggressive in maintaining and defending the faith and practice of the Brethren, but after taking in the discussion, and fully digesting the arguments presented, both pro and con, I felt that I was ready to give my side of the doctrine a good showing whenever tackled. I spent hours going over the arguments with my parents and others, and cannot now recall any circumstance in life that proved more helpful as an early preparation for the preaching and writing that I have been called on to do pertaining to doctrinal questions. Brother Quinter impressed me most favorably. To me he was an ideal looking Christian gentleman. I was now ready for more books, for with me the doctrine of the New Testament was becoming as absorbing question.

### Boots, Rats and Books

Quite frequently in the busy scenes of life one drops from the sublime to the ridiculous. A short time before starting to the Quinter and Wilkes debate, I arranged to assist a young man, a special friend of mine, a few weeks in cutting up corn, he having several contracts with men engaged in the stock business. Our work was several miles from home and we were boarded by the men by whom we were employed. On one farm we were assigned to a bed in a side building where we found the rats too plentiful and also too intimate for comfort or pleasure. In those days men wore boots instead of shoes, and usually kept them well greased. In the country we knew very little about shoe polish. The rat is known to relish well-greased leather, and it was a question what to do with our boots to keep the rats from gnawing at them while we slept. Finally it occurred to us to turn a boot upside down on each bedpost. Four boots would be just enough to top out all the posts. That solved the problem, and while the rats may have annoyed the two sleeping young men they could not get at their boots.

A few of the winter months following were spent near the old



Otto Creek church, Macoupin County, where my older sister and her husband lived. Instead of attending some good school, I spent most of my time reading. It was while here that I wrote my first article for the press, "No Cross, No Crown." It appeared in the *Gospel Visitor*, January issue, a year later. This was the beginning of my writing.

When in the neighborhood I spent considerable time with Elder Isham Gibson, a very close friend of Elder George Wolf. Though living one hundred miles apart they visited each other, practically every year for nearly thirty years. Elder Gibson knew much about the early history of his old comrade in the ministry, and it was from him that I learned many of the interesting stories that I have, from time to time, woven into the history of Elder George Wolf. He also told me many things about the early life of Elder D. B. Sturgis, that have appeared in the published sketches of his life and labors. In this way many interesting incidents found their way into print that otherwise never would have been preserved. Hence it would seem that the few months I spent in Macoupin County were not wholly in vain.

When spring opened up it was books and the paint brush for me. I was back in my old field in Cass County, taking jobs of painting from the farmers wherever work could be found. I always carried books with me, and seldom went from home without a small New Testament in my pocket. As soon as my day's work was ended I went to my room and read until time to retire. This always pleased the women of the house and they saw to it that I had a good light. I boarded with the families for whom I worked, and usually was the only man among the workmen—carpenters, masons and plasterers, in case of a new building—who neither chewed tobacco or smoked. All this was much in my favor.

When it was learned that I was studying phrenology, along with other subjects, the young people of the community were often invited to the home. Then I would be called into the room where they were, introduced and requested to examine several heads for the entertainment of those present. For twenty minutes or more we would have a lively time of it, then excusing myself, I would return to my room.

If there was a religious meeting of any sort, within a reason-

able distance, I would be sure to attend. Seldom having preaching of our own, I attended the services of other denominations, but during all such experiences I never lost sight of the Church of the Brethren. I had heard enough and read enough to feel that I was thoroughly indoctrinated, or, I might say, dyed in the wool. I had read "Need's Theology," some tracts in defense of our principles, nearly everything that had appeared in the *Visitor*, *Companion*, and *Pilgrim* for a few years, and thought I knew something about the teachings and claims of the Brethren. And while mingling with all classes of people, believers and unbelievers, and attending different shades of gatherings, some of which should have been cut out, still I do not recall the time when I questioned the soundness of fundamentals of the Church of the Brethren.

In the spring a community Sunday-school was organized in the new schoolhouse that had been built near our home. This was the first Sunday-school that I ever attended and I was chosen teacher for the men's Bible class. The work was just to my liking, and I made it a rule never to fail to meet with my class, though there were times when I was far from home painting, and had to walk ten miles Sunday morning to reach the school.

### The Big Dictionary

Later in the fall, in October, father and myself were painting the large farmhouse for a well-to-do and intelligent farmer. One evening he told us that he was going to Jacksonville—twenty miles distant—the next day and, if some additional paints were needed, we should make out the list and he would get them. Father had me make out the bill, and at the end of the list I wrote "One copy of Webster's Unabridged Dictionary." Calling the gentleman's attention to the last item I told him to get the dictionary and take the cost, \$12, out of my wages. When he returned the next evening with the dictionary, I was certainly in clover for a while. I read the preface, the life of Noah Webster, the author, and the brief history of the English language. The evening was too short for me, but as the months went by I began thinking that with Webster, a Bible dictionary, the encyclopedia, and a number of other books, I was getting myself equipped for study. My big dictionary was the curiosity of the neighborhood, it being the only copy in the community for miles around.

To show how a sentence or two may lead up to a great field of thought and research I relate this incident: A well educated German, who happened to be at our home one day, in speaking of those who claimed to have no German blood in them, said that the average man in this country, who says that he has no German blood in his veins must be either "a knave or a fool." This did not strike me as just right so I asked him to explain what the meant. Then he told the story of the rise of the English race and the mixture of blood from Western Europe. This sent me to my encyclopedia, to the history of the Britons, the Gauls and all the countries and peoples composing Western Europe.



Lord,

Make me an instrument of Your peace,  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.

O Divine Master,

Grant that I may not so much  
seek to be consoled as to console;  
To be understood as to understand;  
To be loved as to love,  
For it is in giving that we receive.  
It is in pardoning that we are pardoned.  
It is in dying that we are born to eternal life.



## NEWS ITEMS

### SHREWSBURY, PENNSYLVANIA

The Shrewsbury Congregation welcomes everyone to our week-end meeting on March 7 through March 9. Brother Jason Reed from the Mt. Zion, Pennsylvania congregation will be the speaker. The topic to be covered is VICTORY IN CHRIST. Services start Friday evening at 7:30 P.M., Saturday morning at 9:45 and going through the day and Sunday morning at 9:30 A.M. for Sunday School and preaching to follow. For further information or to make reservations for the week-end please contact Brother Dean Miller or Brother Terry Stump.

### THANK YOU

Hello to all.

I wanted to write a short note to let you all know that Jim and Sally and the young people are all on their way home. We enjoyed having them here very much and enjoyed some wonderful sermons from Bro. Jim. We trust that they also enjoyed their time here. The natives hated to see them go.

I wanted to write at Thanksgiving, but writing e-mails is a bit harder than it even used to be. I am not a writer anyway and not having a computer in the house where we live makes it a bit more difficult. But we wanted to take the opportunity, at this time of year especially, to thank each of you for your part in the mission here. We realize over and over again, that if it was not for you, we would not have the opportunity to serve, here in Kenya. We thank the Lord for you many times, and wanted to say a special thank-you to you. We think about it as we sit to eat a meal, and know that without you, even this would not be possible. So may God bless you as you continue to serve Him in this way.

We have also received many cards and personal gifts from many of you over the past year and a half, and want to thank you for that as well. You do not realize how many of your cards of encouragement come at just the right time. So we say thank-you.

We do have a special prayer request. Please remember us in prayer in the month of January as we look forward to the birth of another child. We plan to have a home birth with a Christian Kenyan

doctor to assist us. Please pray with us that all would go smoothly without any difficulties. Thank you.

In His service,  
The Noeckers

## **ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2003**

Feb. 2 - Three Examples of the Upside Down Kingdom - Mark 2:13-38

1. How should we as believers relate to "publicans and sinners"?
2. Explain the teaching about new wine in old bottles.

Feb. 9 - Confrontation, Compassion, and Consecration - Mark 3:1-19

1. When is confrontation appropriate and when should it be avoided?
2. Is it possible to have confrontation and compassion at the same time?

Feb. 16 - Jerusalem Times Headlines: Demon-possessed, Lunatic Rabbi Claims Followers as His Mother - Mark 3:20-35

1. What did Jesus' friends fail to understand when they said, "He is beside himself"?
2. Explain the sense of "Behold my mother and my brethren".

Feb. 23 - Sowing With Parables - Mark 4:1-12

1. What is a parable?

2. Why did Jesus sometimes teach through parables rather than simply make a statement of truth?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2003**

Feb. 2 - Faith - Luke 8:22-25, Hebrews 11:6, James 1:5-6, 2:14-26

1. Is faith an expression of our mind, our heart, or our actions?
2. What is the relationship of faith and faithfulness?

Feb. 9 - Baptism - Matt. 28:19-20, John 3:1-11, Acts 2:38

1. Is baptism something to be left to personal preference or is it a Biblical command to be obeyed?
2. Does your faith rest in Christian baptism which was instituted by Jesus Christ, or does your faith rest in Jesus Christ who instituted Christian baptism?

Feb. 16 - Inward Fire - Psalm 39:3, Luke 12:49, 24:32, Romans 10:1-13

1. How does one acquire a burning fire within?
2. If the fire burns within us will it be evident to others in some way?

Feb. 23 - Life's Purpose - Joshua 24:15, Matt. 6:33, John 4:34, 17:4

1. Describe a person who lives life without purpose.
2. Can we live life with "purpose" but miss life's real purpose?



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# BIBLE MONITOR

VOL. LXXXI

FEBRUARY, 2003

NO. 2

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## FAITH

Faith is the brightest evidence  
Of things beyond our sight;  
It pierces thro' the veil of sense,  
And dwells in heav'nly light,

It sets time past in present view,  
Brings distant prospects home,  
Of things a thousand years ago,  
Or thousand years to come.

By faith we know the world was made  
By God's almighty Word;  
We know the heav'ns and earth shall fade  
And be again restored.

Thus thro' life's pilgrimage we stray,  
The promise in our eye;  
By faith we walk the narrow way  
That leads to joy on high.

-Isaac Watts



## IN THE MOUTH OF TWO OR THREE WITNESSES

"Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1

During a court trial, it is necessary to establish the facts of the case. If justice is to be done, the decision must be based on the true representation of what really happened. Various items of evidence may be introduced. It depends on the nature of the trial what items will be considered as evidence. In a civil matter, it may be contracts, papers, wills, deeds, account books and other book-keeping and legal items. In a criminal trial, there may be weapons, pictures of victims, chemical analyses, police reports and various other items that may help establish the guilt or innocence of the accused. In either type of trial, witnesses may be called to present their recounting of what happened at the critical time.

The testimony of these witnesses may be challenged and even discredited by cross-examination. The veracity of the witness is critical to the outcome of the trial. The witness must be true.

The more witnesses whose accounts agree, the greater possibility that their accounts are true. If only one witness gives an account of the event, others may be skeptical of his veracity. If more witnesses tell essentially the same story, there can be a greater reliance upon the combined description of the event. Under the Mosaic Law, it was necessary to have two or three witnesses whose accounts were in agreement to convict, who was accused of wrongdoing. God did not want anyone to be convicted wrongfully of a

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## THE BIBLE MONITOR

## FEBRUARY 2003

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crime based solely on the account of one witness. This level of proof has been continued in the secular court system. Conviction must be based on more than the testimony of one witness.

The writer to the Hebrews presents the subject of faith. He writes that faith is evidence of unseen things. That is contrary to the practice of the courts. Faith is a confidence in God that makes the invisible, eternal things of life just as real as the visible things of this world. The invisible, eternal things of the Spirit, in the end, will be more valuable than all the visible, temporal things of this world. We often pursue what is judged to be important in the world and neglect those eternal things.

By faith, our mind's eye can look just over the horizon and see the outline of Heaven awaiting us. We know there are many things that are unprovable to the rational mind that remain just as true and real as anything our hands can touch.

God established the law of two or three witnesses. What are the witnesses that establish the reality of faith? The first witness of faith reality is the Word of God. God has given to us through inspired writers, various things we need to know. He has told us of His creation of the world. He has shown how He has blessed and delivered His people when they turned to Him and how He brought punishment upon them when they disobeyed. He has shared His ultimate love gift, His Son, Jesus Christ. He has established that all are under sin and condemnation, but He has shown His tremendous Grace and Mercy. He has presented the birth, ministry, death, burial and resurrection of Jesus Christ, which are needful for our soul's salvation. He may not have answered every question we might have, but He has given us enough to save our souls.

A second witness is the world around us. The many magnificent scenes of nature are presented for our enjoyment and to draw our minds toward the One so great that He could lift up the mountains and cut the canyons. As we consider the inner workings of this world, we know that chance could not have formed it. The world is a great testimony of the power and foresight of God. What He has done He has done very well.

The third witness to the reality of faith is our lives. Our Spiritual lives should be more than mere words. They should be active proof of the power of God within us. There should be visible results in our lives that prove not only to ourselves that God is and that He



rewards those who believe, but these proofs should be visible to others. Faith in God and His Word will produce changes that would not be possible as a purely individual reformatory effort. When our faith works, the fruit of the Spirit shines forth, evident to all about us.

In the mouth of two or three witnesses, the truth is established, whether in the civil courts or in the everyday walk of life. Faith may not be provable as a rational exercise, but it is provable through His Word, His world and our walk.

Do you have faith in the invisible, eternal things of God? Does your life serve as a testimony of that faith?

M.C.Cook

### **A VISIT TO KENYA**

Greetings of love in the worthy Name of Jesus! We are very grateful for the opportunity to journey to the country of Kenya, see the land, fellowship with the Staff, worship with the native church, share the Word with those who are seeking and return home in safety. Sally and I were blessed to have two of our children, Nathan and Sarah and Jonathan Pifer along on the trip to assist with the work. I will try to give you an overview of our experiences and some of our observations. The purpose of our visit was to assist with the Annual Meeting of the Kenyan Dunkard Brethren Congregations. The original plan was to have all of the congregations meet together in one location for a three day series of services. Due to some difficulties, this plan did not transpire. Instead, we made two circuits through the four congregations over a ten day period of time.

We were able to take nearly all of the materials/supplies that were given to us for the staff in Kenya. With a group of five, we were able to take ten large checked pieces of luggage. We had most of our clothing and personal gear with us as carry on luggage. We found security checks for this trip were at a lower key than we experienced a year ago in flights to San Francisco and Baltimore. We had a few questions asked by one guard in Nairobi upon arrival as to the content of all of our containers, but he was easily satisfied.



We left the airport in Des Moines, Iowa, at about 1:30 p.m. on Monday, November 25, and arrived at Detroit, Michigan at about 4:20. We were about an hour late leaving Detroit because there was one piece of luggage on board that was for another flight (little things count!). We were able to make up most of the lost time crossing the ocean and arrived in Amsterdam in time to make our connecting flight on to Nairobi. That second eight to nine hour flight did get rather long, but we arrived on time at about 9:00 p.m. It took a little to get through customs, visas, passports and so forth at Nairobi and then we found Ray, Cheryl and children were there to greet us at the airport. It was so good to see some familiar white faces!!

Ray's had been in town caring for business and shopping for two days. With the supplies, gifts, building materials for the house, all of our luggage and twelve people, simply said, we had a load! We spent the night in the Mennonite guest house in Nairobi and after several stops for more food and supplies the next day, we arrived at Makutano for a late supper around 7:30, Wednesday evening.

Thursday was a rest, get acquainted and catch up day for all of us. Being Thanksgiving, we did have the blessings of all being together for a traditional Thanksgiving supper. It was the beginning of some real good times of fellowship with the staff.

Sleeping went pretty well for us. It took some days to get my body clock reset to Kenyan time, but we were able to get sufficient rest to maintain the schedule and its demands. Sally, Sarah and I lodged with Jeremiah and Debra's family and Nathan and Jonathan were with Ray's family. I must say that it still spins my head to think of two families composed of five adults and nine young children living (in peace) inside the walls of that first mission house for five months!! It is one of many testimonies of the character of our African staff members, God bless them!!

Friday, it was "to the work." We started the seven day circuit of services at Makutano which was an excellent plan. The congregation there is the most mature and "cultured" of the four that we visited. (That may be poor wording but most of you will understand what I am trying to express.) It was a very good and encouraging start to the "annual meeting/visit!" The church was packed with well over 100 in attendance for a service on a weekday (Friday). I

had to compare this turnout to the attendance challenges we have in some congregations in America. The hunger for the Word and the desire to worship stood out in an obvious contrast over and over again. Bro. James preached first in the morning on "Having a Good Name". I love that Brother. He is so passionate, unashamed, capable and willing to take his stand for and live what he believes. What a tremendous blessing to the work.

I had the second message of the morning and the first one after dinner. Dinner was the traditional meal of ugoli and scuma followed by chai. My appetite was only about one third the size of the portions that were served. It was hard to balance proper social graces with a digestive system that was unsettled. (I was on an antibiotic for a week for a bacterial infection I picked up at the Leadership conference and it messed up my digestion for much of the trip.) After dinner there were some natives that arrived late in the afternoon message. (Surprise!) When Hosea stood to close the service, he said that it would be a shame (in my own words) for those who had come late to go home without being fed, so he asked Jeremiah to have another message, which he did. It was a good day and a good start to the series of meetings.

Saturday, it was on to Ortum. We arrived a bit late but found that they were just starting to skin the goat that was for dinner. That was the beginning of a long day. We did have an excellent turnout for the service. If I remember right, there were around 50 children and youth and well over a 100 total. Sarah had the Bible class with the children and Nate and Jonathan had the youth. Bro. Hosea preached the first message on what it is to be a Child of God. James translated from Swahili to English and Philip from Swahili to Pokot. I was again blessed by the message from a native Brother. Hosea addressed a number of cultural practices that are in conflict with the Christian faith and not for a child of God (circumcision of women, and so forth). I followed with another message before dinner. At about 2:00 we broke for our dinner of rice, goat, and scuma. In light of the massive portions they can put away and still stay rather thin, I have concluded that they do not eat three meals like that each day. It was back to church at about 3:00. We preached on holiness and putting sin from our lives. When Pastor Moses closed he gave an invitation and three women responded. Hosea prayed with them. It was a fiery prayer. I had to



wonder what he prayed. After the traditional parting, (forming a circle outside the church building with each person greeting all others in attendance) and singing, it was time for a big cup of chai for the road. (Chai is black tea with milk.) We arrived back at the mission around 7:00 p.m. for supper. It was another good day and we rejoice that we were privileged to share in the blessings of this wonderful common bond in Christ.

Sunday—On to Chesabet!!! Wow, what a ride! I will vouch for the worthy investment made in the Toyota Land Cruiser! There are a few places where the best vehicle would have been a D-9 Cat. But once there it was a beautiful Lord's Day with temperatures reaching 90+ degrees. Attendance was very good. Sarah, Nate and Jonathan had around 80 children and young people in their classes. Bro. James had the translating duties and Bro. Gilbert preached an excellent message on Obedience. He stressed the need to respect and obey God, His Word, Civil authority and our masters, even those that are ungodly. The last thought was interesting coming from a black man as one reflects on history. During lunch Sally asked him if it is hard for the blacks to forgive the white people for the blight of slavery. His answer reflects a man that is living in the arms of God's grace. He said, "Actually it was white man that put an end to slavery. I choose to focus on that rather than that they started it." "Also slavery was actually a blessing because God used it as a means of bringing the Gospel to Africa and my people!" His spirit and attitude was such a blessing—he is a token of the grace of God in the life of the believer that is walking in the Spirit. I had the second message and then we broke for lunch. Dinner was chapati, rice, and chicken (head, feet and all). It was all very tasty and we washed it down with chai. After another message in the afternoon, we loaded up for the ride home. And I do mean loaded up! We left with thirty-one inside the cruiser and three hanging on the rear bumper. We stopped at Pastor Joseph's lane and walked up to their home. Their home is very small and simple, but their hospitality was so gracious. After a short visit and prayer, and the gift of six fresh eggs from under one of their hens in our hands, we helped James haul a number of large bags of charcoal down to the cruiser for a ride back to his home. Now with only twenty-seven left for the journey, we were all on the inside. It was close quarters, but there was still room to breathe so singing was in order for the bal-



ance of the ride home. Kenyans love to sing and they do so with a passion! The rough and bumpy roads produces such rich vibrato! After a good supper and fellowship at Ray's we headed for bed. It had been a warm December 1.

Monday, December 2—Services at Chepkornishwa—When we arrived people were already gathering for the service. The church soon was packed. There were ten there from the mountain church. Bro. Christopher and the others had left at 6:00 a.m. and walked four hours to be in time for the service. Again I had to draw contrast between the passion and commitment of these Kenyan believers and the church in America. How many Dunkards in America lack enough desire to ride for ten minutes in their air conditioned car with padded seats for a Sunday evening service? Jeremiah had the first message—excellent instruction to parents, especially to fathers. He has a real ability to relate to the natives. He brought the message right down to where they live and kept it both interesting and palatable. Sarah had her largest group of children here (75). Jonathan and Nate had around twenty youth for their class. After the second message we ate a lunch of ungoli, chicken, and scuma (cooked greens). Again, we finished the meal off with a hot cup of chai. We ate in Pastor Frances' house with chickens under foot and migrating in and out of the window. These people never lack for warm hospitality. They made us feel like royal visitors. I preached again after dinner and we finished the service with the typical circle singing and greeting farewell blessing. The cruiser was again packed as we took the ten from the distant congregation part of the way up the mountain on our way home. Returning home we had supper with Ray's and then were all together at Jeremiah's for a birthday party for their son, Miciah.

Tuesday, December 3—A welcome day off. I was not feeling the best having had an asthma attack during the night. (The smoke in Kenya kept my lungs on edge during our visit.) Ray's, Jeremiah's and we visitors drove to a scenic spot and ate our dinner near a waterfall. (It is so dry that there was no water falling.) It was a nice relaxing time of fellowship and roasting hot dogs over the campfire. We spent a quiet evening at Jeremiah's. (An item of interest: hot dogs cost more per pound than steak in Kenya!)

Wednesday, December 4—Jeremiah and I went along with a group of young people to climb a mountain down in the area of

Chepkornishwa. It was a good tough climb but it really felt good to do some physical work/exercise. Other than getting a cherry sunburn on our faces, all of the climbers survived the expedition in good shape.

Thursday, December 5—Sally was to speak to the sisters at Makutano today so just Sarah, Nate, Jonathan and I were along with Ray to Chesubet. The attendance was down some from the first meeting here. Hosea had the first message and Gilbert did translation work. At the close of the day, the congregations presented me with a decorative native milk gourd. After a lengthy process of "good-byes" we again made the long bumpy road for home.

Friday, December 6—Today the service was at Chepkornishwa but was a combination of this congregation and the Ortum group. Attendance was very good and if the building had been twice as large it would still have been full!! After dropping us off at the church, Ray went on to Ortum to bring the attendees from that area over for the service. He returned with about thirty women and children and then made a second trip to bring the men (over fifty from Ortum). Bro. James preached the first message on the Qualification of being part of the Kingdom of Heaven. Excellent! The three young people again had two large classes of children and youth. Everything ran late today...Lunch took a very long time to feed the massive group. It was about 4:00 till we started the afternoon service. At the close of the afternoon message, the group of pastors began their expressions of gratitude, more singing, more speaking, more singing...Ray finally stood and said he must get started to ferry the troops back to Ortum NOW! So he soon left with the first of the two loads. And the "closing" of the service resumed. They put chairs up front for the American visitors to set on and about a dozen of the people began a slow ceremonial procession up the center of the church baring gifts (for royal visitors!). After the gifts had been presented, they just kept singing and clapping...I was starting to wonder if they were waiting for us to make a move to bring it all to an end. I was ready to say as some men in Bible time that were being worshipped..."Easy does it, I am just a man!" O, bless their hearts, they are so grateful/appreciative/hospitable! After many parting words, a large group of us started walking toward home. We enjoyed the walk with the natives. It was a time of fellowship



and catching the "heartbeat" of the people. After two runs to Ortum, Ray picked us up and we arrived home around 7:00 p.m.

Saturday, December 7—Congregation workday at Makutano. A number of the men of the church came and we made 120 cement blocks for the new church restroom. Some were digging footers. Later we moved, leveled and landscaped the property line out along the road. The native sisters made a native lunch for the workers. We labored on until late afternoon and were ready for a break. After cleaning up, we took the staff families out for supper and a little shopping in the markets of Kitale. Eighteen of us had a good meal for about \$40.00. On the way home we all sang some Christmas carols. It was real challenging to get into the Christmas spirit with green grass and 80-90 degree temperatures each day! We really enjoyed the evening with the staff.

Sunday, December 8—Final service in Kenya. It was a good turnout here at Makutano. Henry had the adult Bible study and I had one message in the morning. Nathan came down with a bad dose of the stomach flu mid morning. A number of us were not feeling right, either. After a lunch of beef, rice, potatoes, carrots, tomatoes, onions, and scuma, Jeremiah had a message and then I gave the final message of the meeting. Hosea then took charge of the "closing." It was another typical African farewell with gifts, speeches, and many thank yous. They are a very gracious people.

We had a very rich time of fellowship and worship with Pastor Hosea and his dear family as they hosted us for the Sunday evening dinner. We had a wonderful lay of food, singing, prayer, and worship together. After a final prayer, we parted as Sis. Florence led us in Swahili singing a song of our One Powerful God. Her face glowed as she sang of her God. It was a special way to close a chapter of our lives that will continue to bless and enrich us as we reflect back on our visit with the church in Kenya.

It was near noon on Monday when we began our trip back to Nairobi and home. We got to Nakuru mid-afternoon and spent an interesting hour shopping for souvenirs in the markets. Wow! What an experience! It was a lot of fun and we got some nice things to bring home. We went over to the Mennonite guest house and had supper with the Raymond Fisher family and spent the night in the guest house.

Tuesday morning we had an early breakfast and were off for a



safari in the park. We saw zebra, a number of species in the deer family, water buffalo, giraffes, wild boars, pelicans, flamingos, rhinoceros, and so forth. It was back to the guest house by 2:30 where we packed up the cruiser and then on to the guest house in Nairobi. After supper at the guest house, we shared a final hour with Jeremiah's family and Nancy before Jere took us on to the airport for the flight home.

After two eight-nine hour flights and two five hour layovers, we arrived in Des Moines at 7:30 p.m., Wednesday evening to the welcome of our dear family. We were weary and some of us were enduring a round of the stomach flu so our beds were calling!

Just a few observations to close this report on our trip:

1. My respect and admiration for each of the Kenyan mission staff grew during our two weeks of living and laboring with them. The overall "stature" of Bro. Ray and Bro. Jeremiah grew immensely as I saw them work with the native leadership, the church people and handle the many responsibilities and challenges they were called upon to face daily. Those two young men are carrying heavy responsibilities to give Spiritual instruction and guidance to the churches. They both seem solid in the faith and stand loyal to our Anabaptist heritage. I truly thank God for their servanthood and dedication to the Spiritual health of the church in Kenya.
2. I was blessed and very impressed with the native leadership in the Kenyan churches. We were especially impressed with the leadership there at Makutano. Both Hosea and James had lessons teaching against traditional/cultural practices that are not Biblical. I believe for the native leaders to address these issues will be more palatable than if it were coming from a white American missionary. Strong native leadership—what a blessing to the work!
3. The new house is a large, well designed, and nice looking structure that should provide many years of very low maintenance. Ray was the man for the task. His experience and talent is so evident in his choice of purchases, and in his methodical approach to each of the building tasks. There is still a lot of work yet to do inside. Cheryl's parents plan a visit in a month and Ray hopes to get the cabinets built, flooring laid, and so forth.
4. All of the staff have a good working relationship with the natives and they are deeply respected and appreciated. They just seem

"fitted" for the task and I believe they are finding fulfillment in the work to which God has called them. May we be committed to hold them up in prayer each day.

We could go on and on, but I want to avoid testing your boredom tolerance. I do want to thank you for this opportunity to travel and visit the churches in Kenya. We count it a privilege to have had a small part in the work there and pray that the efforts will count eternally on the behalf of the souls of the African people. Our God is alive and well in Kenya! May His Name be honored and His Kingdom blessed!

A humbled servant,  
Brother James Meyers

## NEWS ITEMS

### GENERAL CONFERENCE 2003

June 7-11, 2003

The Lord willing, the Fourth District of the Brotherhood intends to host General Conference, June 7 through 11, 2003 in Modesto, California. The lodging committee requests that people planning to attend the conference and need lodging contact Bro. Henry Walker as soon as possible. If you can provide your own transportation for the duration of your time at the conference, it will help reduce our costs and organizational needs. If you will need transportation it is imperative to let the lodging committee know ahead of time.

Bro. Henry Walker  
12409 Terrace View Ct.  
Waterford, CA 95386  
209-874-2832  
e-mail, [henrypools@juno.com](mailto:henrypools@juno.com)

On behalf of the arrangements committee.

Brother Henry Walker

### SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation is planning a spring revival meeting, March 9 through March 16, Lord willing, with Bro. Stephen Aldinger from Mifflin, Pennsylvania as the evangelist. Services will be 10:00 Sunday mornings, and 7:30 each evening. We extend a

warm welcome to everyone to share with us during this time in presence and prayer!

Sister Edith Yoder, Cor.

#### LITITZ, PENNSYLVANIA

The Lititz Congregation plans to hold their spring revivals, March 16 through March 23, 2003. Services 7:30 nightly and Sunday morning at 9:30.

Bro. Jim Meyers from Dallas Center, Iowa has consented to be our speaker. Pray that as he sows the seed, that we would accept it with open hearts and minds. We extend a hearty invitation to come and worship with us.

Sister Miriam Snyder, Cor.

### **ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2003**

March 2 - Do You Have Ears That Hear With Understanding? - Mark 4:13-25

1. Who should be sowers of the Word today?
2. By what method(s) is the Word sown to mankind?

March 9 - Kingdom Farming 101 and Advanced Sailing Too - Mark 4:26-41

1. What is "the Kingdom of God"?
2. How was it possible for Jesus to sleep in the midst of a storm at sea?

March 16 - Wrong Mind = Torment, Right Mind = Jesus - Mark 5:1-20

1. What is an unclean spirit?
2. How was it possible for the man with the unclean spirit to recognize Jesus as the Son of God?

March 23 - Pushy Woman Interrupts Jesus' Itinerary - Mark 5:21-34

1. How was the woman with the issue of blood healed by simply touching the garment of Jesus?



2. Why did Jesus require the woman to openly admit that she had touched His garment?

March 30 - Shut Out From A Miracle - Mark 5:35-43

1. How much faith is required to receive a miracle?
2. Why were the mockers shut out from the miracle?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 2003**

March 2 - Consecration - Phil. 3:1-8, Acts 20:23-24, Romans 12:1-2, II Kings 23:3

1. What is consecrated, according to God's word?
2. How is consecration an essential part of serving God today?

March 9 - Does It Pay to Pray? - I Sam. 1:27, Matt 6:5-7, Acts 4:31, Psalm 91:15

1. Why does God expect us to pray to Him?
2. What results can we expect from our prayers?

March 16 - The Beatitudes - Matt. 5:1-12, Luke 6:20-23

1. What is the meaning of the word beatitude?
2. How can we more fully come to understand and appreciate the meaning of "blessed", according to God's definition?

March 23 - God's Ways - Psalm 18:30, Isaiah 55:8-9, Hebrews 3:6, Romans 11:33, Rev. 15:3

1. How do the ways of man compare to the ways of God?
2. How can the ways of God be "just and true"?

March 30 - Ten Virgins - Matt. 25:1-13

1. How should we prepare for the return of our Bridegroom, Jesus Christ?
2. How will the additional oil for our lamps be provided if our Bridegroom tarries in His coming?

## **FEBRUARY 2003 ISSUE**

### **STANDING INFORMATION**

#### **EDITORIAL POLICY**

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

#### **PRINTED MATERIAL**

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

##### **GENERAL MISSION BOARD**

The following tracts are free:  
Please order from closest distributor:

Merle Sweitzer  
13227 Fishel Road  
Felton, PA 17322

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Adel, IA 50003

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Why Triune Baptism  
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Which Is The Right Church?  
The Service Of Feet Washing  
As A Religious Rite  
What Shall I Do With The  
Commandments Of Jesus  
Daily Reminder  
The Lord's Supper  
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Veil  
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Do You Want Salvation?  
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The Sabbath-Its Origin and  
Obsevance

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Credential Blanks

## **SUGGESTIONS TO CONTRIBUTORS**

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.



8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least thirty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

### **FIXED COMMUNION DATES**

Third Sat. March - Quinter, KS

Sat. before Easter - Pleasant Home, CA

First Sat. April - Dallas Center, IA

Fourth Sat. April - West Fulton, OH

Last Sat. April - Grandview, MO

Last Sun. April - Bethel, PA

First Sun. May - Waynesboro, PA

Third Sat. May - Dayton, VA

Third Sun. May - Lititz, PA

Fourth Sun. May - Shrewsbury, PA

Sat. before First Sun. Aug. - Broadwater Chapel, MD

First Sun. Oct. - Walnut Grove, MD

Third Sat. Oct. - Dayton, VA

Third Sun. Oct. - Lititz, PA

Fourth Sat. Oct. - Englewood, OH

Last Sun. Oct. - Bethel, PA

First Sat. Nov. - Pleasant Home, CA

First Sun. Nov. - Shrewsbury, PA

### **AUDITING COMMITTEE**

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## **GOSSIP, BOTH, VERBAL AND BY MAIL**

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

## **CIVILIAN SERVICE BOARD**

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## **LOCATION OF CHURCH HOUSES**

### **BETHEL, PENNSYLVANIA**

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

### **BROADWATER CHAPEL, MARYLAND**

Located on Savage River Road in Garrett County, Maryland

From Cumberland, Maryland, travel west on Interstate 68, 20 miles to Lower New Germany Road (Exit 24). Turn left or south under the Interstate three-tenths mile, turn right on Lower New Germany Road. Go 3.8 miles, turn left on Westernport Road. Go 3.8 miles, turn right on Savage River Road. Go 3.9 miles to church on left.

From Morgantown, West Virginia area travel east on Interstate 68 to Lower New Germany Road (Exit 24). Turn right, go three tenths mile, turn right on Lower New Germany Road and follow above directions.

Traveling east or west on U.S.Route 50 take U.S. Route 220 north. Take Maryland Route 135 at McCoolle (just north of Keyser, West Virginia, on Maryland side of bridge) go seven miles on Route 135 (passing through Westernport and past WESTVACO Paper Mill) to Savage River Road. Turn right on Savage River Road, go 12.5 miles to church on right

#### CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South-Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

#### DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 unto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

#### DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg Exit #245. Go to fourth stop light, Rt.42, turn left to Dayton, 3.5 miles right on Rt. 257, two blocks.

#### ENGLEWOOD, OHIO

Twelve miles north of Dayton, Ohio, Rt 40 and Rt 48 cross at

the center of Englewood. Church house is located on the right of Rt 48, one block north of this junction.

#### GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S.33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

#### GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

#### HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

#### LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

#### MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Drove Exit off Route 15. Make a left unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

Brightbill Meetinghouse - Located on U.S. Route 322, 2.5 miles east of Campbelltown, Pennsylvania in Lebanon County. The meeting house is a grey limestone building.



## McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

## PINE RIDGE, MISSISSIPPI

Located near Collins, Mississippi. From Collins, go east on U.S. 84 three quarters of a mile to Salem School Road. Turn left and go five and one fourth miles to intersection, where there is a directional sign to the church. Turn left and proceed one mile to the next directional sign. Turn right and go one half mile to the church house.

## PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: from the south on Highway 99 take the Briggsmore Exit to the right and stay on Briggsmore Avenue to Claus Road (approximately six miles). Turn left on Claus, one fourth mile to Sharon Avenue, turn left on Sharon. The Church is on the left.

Coming from the north on Highway 99 take the Briggsmore Exit, turn left and stay on Briggsmore and follow above directions.

## PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

## PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

## QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

### RIDGE, WEST VIRGINIA

From Interstate 68, which transverses east and west through western Maryland, proceed to Cumberland, Maryland. Take Route 220 South through Keyser, West Virginia to US 50. (You will need to take a left turn to continue following Route 220.) Turn east (left) on US 50 and proceed to Ridgeville. Turn right (south) onto Knobley Road.

Follow Knobley Road 7.8 miles (The Antioch Church of God will be on your right). Turn left onto Harness Run Road (which is unpaved). Keep to the right at the "Y" and proceed 1.5 miles to the Ridge church house on the left.

Coming from the east or west on US 50, turn south onto Knobley Road at Ridgeville, and follow the above directions (from Knobley Road to the church).

### SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) unto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) unto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meeting-house.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right unto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

### SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road., Oakland, MD

21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland- Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

#### WALNUT GROVE, MARYLAND

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, MD, take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

#### WAYNESBORO, PENNSYLVANIA

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

#### WEST FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

#### WINTERHAVEN, CALIFORNIA

Located in Cherry Valley. Coming north of Beaumont on Beaumont Avenue, turn right on Brookside, go to Jonathan, turn left, go one block to Lincoln, turn right and go to church house, which is on left side of road. Coming east on I-10 exit at Cherry Valley Blvd, go to end of road at Noble. Turn right go two blocks to Lincoln, turn left go to church house on left side of road. Coming west on I-10 exit at Highland Springs Road. Turn right, go to Brookside, turn left, go to Winesap, turn right, go one block to Lincoln, turn left. Church house is on right side of road.



## MISSIONS

### TORREON NAVAJO MISSION, NEW MEXICO

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This marked Mission Road and a mission sign is at this junction. Present personnel includes: David and Mildred Skiles; Paul David and Sarah Skiles; Alan and Janell Trujillo; Duane and Tina Priest; Rhea Flora; Rachel Heisey; Charisse Aungst and Abbey Hawbaker. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone: 505-731-2292. If no answer call 505-731-2300 or 505-731-2341. Please contact for further information.

### AFRICAN MISSION

Located in Makutano, Kenya. Address: P.O.Box 658, Kapenguria, Kenya, EA.

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# BIBLE MONITOR

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MARCH, 2003

NO. 3

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## PRECIOUS JESUS

Precious Jesus, O to love thee!  
O to know that thou art mine!  
Jesus, all my heart I give thee,  
If thou wilt but make me thine.

Take my warmest, best affection,  
Take my spirit, mind and will;  
Then with all thy loving Spirit,  
All my emptied nature fill.

Bold I touch thy sacred garments,  
Fearless stretch my eager hand;  
Virtue, like a healing fountain,  
Freely flows at love's command.

O how precious, dear Redeemer,  
Is the love, the life divine!  
I am saved, the word is spoken;  
I am Christ's, and he is mine.



## ACCUSED BUT NOT CONDEMNED

The Pharisees had seized the woman taken in the act of adultery and publicly humiliated her by bringing her before Jesus. Their purpose was not to fulfill the law's demands but to potentially embarrass Jesus. They tried to construct situations to be used to bring Jesus into disrepute. They were not above deception to accomplish this purpose.

The Pharisees were supposedly the guardians of the Law of Moses. They were ever watchful that it would be applied to the lives of the people around them. They were ever ready to accuse and condemn those caught in an infraction. They were more interested in outward appearance than a man's struggle to do right. They applied the law along with their added interpretations. They made the law complicated.

These Pharisees, as recorded in John 8:1-11, brought this obviously guilty woman to Jesus. They were not greatly concerned with her sin. They were more concerned about Jesus' response to their charges against the woman. Would He also condemn her, so they could accuse Him of lacking feeling. Would He make light of their accusations, so they could accuse Him of being neglectful of the Law of God. They hoped they had constructed a difficult dilemma for Him. Every time they tried to trap Him He turned the situation against them.

The law did condemn adultery in the strongest terms. The Ten Commandments contains the injunction, Thou shalt not commit

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adultery. Leviticus 20 contained the penalty. The adulterer and the adulteress were to be put to death. The case against this particular woman taken in the act was strong. What more was needed? The evidence seemed to indicate there was no way this woman could be let go. One question that presents itself is where was the man who was the other part of this sin? Why was he not brought before Jesus at the same time? Could it possibly have been that one of these Pharisees was the man? Had the woman been set up for this purpose?

As they continued to press their case, Jesus ignored them. He used the time to write various things in the sand at their feet. They continued to state the case; He continued to write. Finally when He stood up, He offered this challenge to them, "He that is without sin among you, let him first cast a stone at her." He went back to writing in the sand. As they considered His words and what He was writing, they left the scene quietly and meekly. None cast that first stone.

After they had all gone, He turned to the woman to ask her the whereabouts of her accusers and if any had condemned her. Although the whole crowd had accused her of adultery, none had been able to condemn her. Accusations may be many but condemnations few. Condemnation carries the penalty of the crime. A judgment has been rendered and a price will be paid.

She could truthfully say that none had condemned her. They had considered the marks He had made on the ground. They went away realizing their inability to condemn her. Those marks, so important in this situation, were but writings in the sand. They would be destroyed shortly, the rain or wind would erase them. No one would know what He had written there. He was as interested in their forgiveness as He was in hers. By writing in the sand, He emphasized that these charges could disappear quickly. His blood can wash away sins just as quickly as the elements could erase the charges in the sand.

Their accusations remind us that the enemy of our souls, Satan, is ever accusing us to God. When we yield to his temptations, he accuses us of our wrongdoing. He accuses us of the very thing he tempted us to do. He tries to make us appear as bad as possible before God. He will accuse us repeatedly but he

can not condemn us. Only we can put ourselves in the place of condemnation.

God has offered escape from the accusations against us. Those accusations are just as true as the accusations against the woman taken in adultery. However God has provided the remedy that they not become condemnation. That remedy is the gospel of Jesus Christ.

Satan and the world accuses us of sin often, but we can keep the accusation from becoming condemnation by accepting the provisions made for the forgiveness of our sins. He died as the Passover Lamb to take our sins upon Him, if we will allow Him to do so.

When He has forgiven our sins, the charges are wiped away just like the charges He wrote in the sand. Better the charges against us be written in the sand than in concrete. If we ignore the remedy provided for us, then the charges will appear in concrete not sand.

Are you accused? Are you condemned? Are your sins written in the sand or in the concrete of self will? Go and sin no more!

M.C.Cook

## **FIELDS OF PEACE? OR BATTLEFIELDS OF CONTENTION?**

...The conversation had suddenly turned south as it so often does. I was talking to some other brethren from various conservative groups and the world and society had become the topic.

As the discussion progressed, I noticed a definite negative attitude arise. Comments filled with sarcasm, contempt, mockery, pride, and fear, along with a hint of vengeance began to surface. I too was involved in the discussion, until, thankfully, that still small voice from deep within reminded me:

"But by the grace of God I am what I am."

Where would I be if it were not for the grace of God? Where would I be if I had come from a broken home? or had a drunken and abusive father? or was raised on the street and the only place I had to call home was a building where they manufactured drugs?



Where would I be if I were the unwanted child of a prostitute? Where would I be if the only life I knew was, in and out of prison, crime and corruption? Where would I be without parents who taught me God's Word and right from wrong? Worse case scenarios to be sure. But having been brought up in a good home, having been taught about God and attending a biblical church, the Church of the Brethren, where would I be without a Saviour who by love alone was hanged on a cross and...Who loved the world crying out in agony:

"Father forgive them for they know not what they do."

How dark would be our fate if when kneeling in the Garden of Gethsemane Christ shaking His head in disgust would have said, "They're all good for nothing! They are all caught up in worldly pleasure and sin! I have no time for man and his carnal ways!"

Oh! But praise God He did not and why didn't He? Because He so loved us! Yes, even when we were dead in sins.

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" Ephesians 2:4-5

Am I so much more superior and honored than my fellow man?

"For all have sinned, and come short of the glory of God." Romans 3:23

Truthfully we are all the same, all sinful every one of us. We have nothing to boast save Christ our Lord. Indeed we should be ever so thankful for our upbringing and the environment in which God has placed us. But not all mankind has had it so well! Yes, all mankind will be without excuse, and knowing this, would we not pray more earnestly for our fellow man who has not yet had his sins covered by the blood of Christ.

Why praise God if you curse men?

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." James 3:9

Of what value to my neighbor would I be if I only continually rant and rave about his sins with contempt and wishful vengeance!!? Oh! Rather when I speak of my neighbors sins that it might be on my knees in fervent prayer pouring out my heart to

an almighty God that He might experience the cleansing power of Christ!

In past history the brotherhood preferred to be called by no other name than "Brethren". As the Church grew and expanded, society began to refer to them as "Dunkers" referring to the practice of baptism by immersion. They were known to their neighbors as a kind and peace loving people who lived a very simple life devoted to God. The society around the "Brethren" (or "Dunkers") knew this not because of verbal profession alone, but by a life that practiced what they preached.

In one historical account a man after finding out his new neighbors over the mountain were "Dunkers" exclaimed, "They will never survive here in the wilderness! The Indians will kill them for sure! for they never fight back!" But survive they did! And convert they did! And a small congregation was formed.

The "Brethren" have always held to thinking that to love God is to obey God, and indeed it is! But to love God and to obey God means to love our fellow man also.

What of a brother or sister who is faltering, who being influenced and swayed by the world is starting to drift?

Indeed there is a time to discipline but only after much tearful praying. When praying for others, asking God for wisdom and discernment on their behalf does it cause deep within you a heaviness? swelling up within you breaking forth in tears for sorrow for their error?

Christ being in agony praying more earnestly so much that His sweat became as great drops of blood. Was it only because of the task set before Him? No! Not for His task alone, but for you and me also! And for all mankind and all its trouble! For those addicted to drugs, for the drunkard, the thieves, and the lying tongue, for those who would desert Him, for those who would scourge Him and nail Him to the cross, for the thief who would reject Him and the many who will perish in unbelief and disobedience, to the many born without hope and perish without hope.

Christ who cried for fallen man "Father forgive them" for a cruel cross, still by His Spirit living within us reaches out to fallen man in love. There are those all around us who are perishing, falling



ever closer to eternal condemnation.

Throw out the lifeline! And do it quick! Before it is ever and eternally too late!

Might we not be so quick to criticize our neighbors who are lost but rather reach out. As our dying Saviour reached out to fallen man so may His Spirit that worketh in you reach out that others might be saved.

As others view your life and what you offer do they see: "Fields of peace"? or "battlefields of contention"?

Written in love,

Brother Stephen G. Aldinger, Sr.

## **PAUL PREACHES TO AN INTELLECTUAL CROWD**

Acts 17:16-34

This is one of my favorite passages in the Bible! Of course, if you continue reading these articles, you will find that I have a lot of favorite passages!! I hope you do, too!

As Paul was in Athens waiting for Silas and Timothy and others to join him, he was grieved in his spirit about the idolatry that was going on in this city. According to my memory, the Greeks had thirty two deities they worshipped (Greek gods), and they had a statue for each one. Then they also had one extra statue, which they erected to the unknown god. They wanted to be sure and NOT miss any gods, lest that god would become angry with them and destroy them with whatever part of the universe that god happened to control.

So, Paul walked into the synagogue and disputed with the Jews on the Sabbath. He also debated with the scholars and philosophers who met in the market place during the week days. They took him to Mar's Hill (the Areopagus) so they could hear of this new doctrine he was talking about. They loved to hear about new things, then they would debate the pros and cons of the issue.

Well, this was Paul's moment, and he knew it! A careful study of his message which he gave on Mar's Hill is essential! This will be merely a brief commentary.

First, Paul complemented "the intelligencia" on how religious



they were. A better rendering (for our understanding) of verse 22 is, "Men of Athens! I see that in every way you are very religious" (NIV). Paul was not fussing at them; "too superstitious"—which has a very different connotation in our day than in King James' day. Paul was complementing them. And they were very impressed! "Yes," they must have thought, "We are very religious! And Paul must be a wise man to notice that." By beginning in this way, Paul opened them up to receive his message.

Then Paul went on to use something from their culture. He used the thirty third idol that was dedicated to the unknown god as an object lesson; as a spring board to proclaim to them the true God of Heaven and of earth! I think that's pretty neat!

Paul quoted Greek poetry (verse 28). Paul didn't judge them for their ignorance in the past. He did warn them to repent and told them of future judgment which is sure to come. He wound up with the doctrine of the resurrection of the dead. While many mocked, others were skeptical, and some believed!

**Summary Thought...**Do you have the courage to proclaim the message of the Gospel when you're not sure of the reaction you'll receive? Do you have the faith that it takes to speak of the things of God to the educated and to the elite of our society when you have a chance to meet them?

Respectfully Submitted,  
Brother Robert S. Lehigh

## **JUST A MEMBER?**

Ephesians 5:30, "For we are members of his body, of his flesh, and of his bones."

The Children of God are in a unique position. The Church of God is an organization, but yet not like any other organization on earth. Better that we call it an organism, because it is more than the sum of its parts.

Imagine if you will, a man drawing a picture. He cannot get the picture the way he wants it so he gets a meat cleaver and cuts off his hand. Such an act could bring about his death, but he is able to get to the hospital. Soon after, the bleeding is stopped and the wound repaired. However, he did not think to bring along

the offending member. Had he done so, it may have been able to be reattached. Even though he is saved from death, he is never the same. He could be fitted with a mechanical hand after the wound heals, but it will never be the same as before.

Everyone has had a toothache. Sometimes they are so severe that a person can think of nothing else. My son once had an ingrown toenail. What misery he was in, yet they did not cut off the toe. If you come into the hospital with gangrene of the foot, be assured that the doctors will do everything possible so that you can keep the foot. It is only when every other means has been exhausted that a member will be amputated.

When we become a "member" of God's church we become a part "of His body, of His flesh, and of His bones." William Gadsby writes of the Church, the Body of Christ:

The body, the church, ever stood  
In Christ, their mysterious Head;  
To save them he shed his own blood,  
And they from his fulness are fed.  
A body cemented indeed;  
Cemented together by love;  
And richly supplied from its Head,  
With blessings from heaven adore.

Gadsby Hymnal #635

Though many are given responsibilities in the church, there is no such thing as "just a member." Every person who comes to Jesus will "in no wise be cast out." Every born-again, baptized, blood-washed Saint of God has a place in the church and his place must be filled. Everyone matters. Everyone is important.

I had a man as a patient once who, many years previously, had his legs both amputated: one above and one below the knee. He often wept for pain and when asked where the pain came from, he would tell us that his feet hurt. Feet that had long ago been cast away still bothered him. Though those members were removed, he was never the same afterwards. Many people still feel the pain of a missing member. That is how important each member is.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:" (Eph. 5:29) Do we nourish and cherish our members? Do we inquire as to their well-being? Do we keep track of them and ask about them if they have been apart from us a while? (I am not speaking here of parts of my physical body, because it would hurt to remove any of them. I am speaking of the Body of Christ. Does it hurt when folks of our number leave?)

We are members of HIS body. It is natural, then that we work together. How would it be if one leg tried to go one direction, and the other leg tried to set off in the opposite direction? The human body is designed so that the members take orders from the head, which is, in the sense of the church, Jesus Christ. Ephesians 1:22 says, "and hath put all things under his feet, and gave him to be the head over all things to the church." If all of the members take their orders from the head, where would be the division?

Someone asked me one time why there are so many divisions among conservative Christians. I have meditated on this question a lot. My answer was that these people have strong convictions and they will clash with those who do not. In a church where there are no convictions anything can happen, but in a church where there are convictions nothing unscriptural will happen without strong opposition. In such a situation we must consider if what we are doing is for the good of the church, or are we being self-willed? Are we following our Head, which is Christ, or are we trying to be the leader? Divisions have been made in the Church when some felt they would do a better job leading than the existing leaders. But our Head is Christ.

We are members of Christ: not "just a member." Abraham Jacobs, over one hundred fifty years ago, said it well:

O, then, friends, let us remember  
Jesus, as our loving Head;  
Each believer, as his member,  
Shall on sin and Satan tread;  
For, in Christ, we shall inherit  
Every needed happiness,



Witnessed by the Holy Spirit

Unto us, in all our days.

Brother Lynn H. Miller

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Newmanstown, PA 17073

## WHAT ARE YOUR HIGHEST GOALS FOR 2003

The young mother sat holding her daughter, kissing her again and again. Her husband stood in the doorway holding their sixteen month old closely and kissing him on his head. Our family was in the home of a young couple from the community singing Christmas carols on Christmas evening. This family was picked because the mother of three had just recently been diagnosed with cancer.

She had a double mastectomy the week before and they took twenty-five lymph nodes only to discover cancer in each one. They also found a tumor on her kidney and after some radiation and chemo they plan to remove the kidney. The future indeed looked bleak to most people who heard her story. Our hearts went out to her and her young husband and very young children. But as we visited with her we were refreshed and inspired.

She said, "It's OK." She said that a number of times as she shared her condition. She said she does not deserve anything but damnation. Anything better than that is because of the mercy of God. She is not asking for a miracle though she would enjoy good health, she just wants to see God glorified. She mentioned it several times, "We just want to see God get the glory. He's been so good."

Her attitude was so different from the person who thinks they deserve the best and when that does not happen they turn bitter. It was so different from the person whose eyes turn inward and all they can think about is feeling sorry for themselves. She will surely be a testimony to her family members that she is concerned about who are unsaved. Who knows what God will do through this whole scenario? Surely He WILL be glorified!

I came away from there purposing to have that kind of attitude as I face life's trials. I will probably soon forget that desire and only by God's grace could I accomplish that goal.

Sister Sally Meyers

## SATAN AS AN ANGEL OF LIGHT

"And no marvel: for Satan himself is transformed into an angel of light." II Corinthians 11:14

We have little problem with the concept of Satan as a roaring lion, or the great deceiver or even as the father of lies. When identified as an angel of light we often go into a state of denial.

The major way that Satan appears as an angel of light is by taking **truth** and adding to it or twisting it into an untruth. The most obvious reality of this is how Satan uses God's Holy Word. He has taken perfect light and twisted it into something that causes confusion, quarreling and doubt.

Much of Satan's deception comes in the form of debatable issues. One of these is the subject of church growth. The truth of the matter is that church growth is a desirable goal. The first work of the church should be reaching the lost. If this is attained, church growth will be a natural result. However, the vast majority of church growth today is individuals moving from one church to another. This also can be a positive factor. A healing of a previous split is something good. Bringing individuals into a reality of what a group considers to be Scriptural truth can be positive. Without hopefully being too negative, we have to wonder how a group can do this if it cannot agree among itself what Scripture teaches and if they lean towards an ecumenical understanding. Satan will take the truth of church growth and encourage compromise of standards and principles to attain it.

A related issue is that of dress. There is probably no issue that is debated more strongly than this one today. A **truth** that is often stated is that the way you dress will not get you into Heaven. Another **truth** often heard is that how an individual dresses does not prove what is in their heart. But Satan, the angel of light, will twist these truths into the saying that **it does not matter how a Christian dresses**. He uses the human thinking to bring about



the argument of exactly what will keep an individual out of Heaven in the matter of dress. The Biblical teaching of modesty is left by the wayside. If it is mentioned at all the seemingly reasonable argument is used that modesty means different things to different people. Then such issues as whether or not slacks on a woman are modest (and scripturally acceptable) emerge to further confuse the subject. Satan, the angel of light, will bring about the thinking that it is not necessary for those of a group to be of one mind on such issues, though the Bible says we are to be of one mind on **all issues**. He will bring to light that most Christian groups no longer have any standards in the matter of dress. Then he will remind us that the few that do often have argument and discord over the issue. He will slyly leave out the **truth** that discord in the New Testament church did not stop the apostles from standing on Bible teaching and demanding church order.

Perhaps the greatest **truth** that Satan, the angel of light, twists, next to God's Holy Word, is that of loving one another. It is an absolute **truth** that God desires and demands that we love all mankind. But Satan, the angel of light, twists this truth to mean that we must accept the sinful nature and practices of individuals. More and more churches are falling into this trap every day, it would seem. Satan, the angel of light, would also twist this to mean that we must accept those of different religions as fellow believers in God. The ecumenical movement is making great strides in this area. Next, Satan, the angel of light, would promote the thinking that at least all those who profess to be Christians must be recognized as brothers and sisters in the Lord. Again, there is a certain amount of truth in this. It is not our place to judge who is a true Christian and who is not. But this does not mean that we have to "open the door to Heaven" for all that profess either! All too often it is said that it is left up to God to be the judge, then God's Holy Word is compromised to allow individuals to be eligible.

A more difficult situation is dealing with those of the same church body. Satan, the angel of light, would bring forth the idea that it is always wrong to bring a fault to someone's attention. That church rules and regulations should never enter into discussions. It is truth that our attitude should be one of humility and encouragement, not fault finding. We should also be able to take instruc-



tion as well as give it.

Satan, the angel of light, is busy in cults and false religions. But he is also active in the true Church bringing about confusion and rebellion. Some issues are open to debate. Some rules and regulations will change without bringing harm to the cause of Christ. Let us be wary lest the angel of light we follow be Satan rather than God's glorious light, the Lord Jesus Christ.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## **A CHEERFUL COUNTENANCE COMES FROM THE HEART**

Proverbs 15:13

Peter sat in the corner, pouting. "Mother, why can't I go out and play in the snow? The sun is shining now!"

Mother threaded her needle and started to do some mending. "You have been sick and the doctor said that you need plenty of rest and must stay inside where it is warm and dry. Why don't you get one of the picture books that your Uncle gave you for your birthday? Time will go faster if you are doing something interesting."

"I looked at them, yesterday! I'm tired of looking at the same old pictures! I want to do something different!", Peter said with a pout.

"Move your chair nearer while I tell you a story."

"Oh, Goody!", Peter exclaimed as he quickly moved over. Mother's stories were always interesting.

His Mother settled her mending on her lap and said, "This story is about a little girl whose name was Katy. Katy had several brothers and sisters so she learned to share her toys and often helped with household chores, but not as cheerful or as willingly as she should have. She had a bad habit of pouting. This grieved her mother. Katy was a pretty little girl, but she could screw up her face in an ugly grimace and stick out her lower lip when she pouted. Sometimes her facial expressions would make her fam-

ily laugh, but they learned to ignore her and not pay any attention."

"One day, her Mother took her to the grocery with her. As they were waiting in line at the cashier, Katy saw a little toy dog on the shelf near by. 'Oh, Mother, isn't that dog cute? Please buy him for me.'"

"Not today, Dear, I have just enough money to pay for groceries."

Katy pouted all the way home. After the groceries were put away, Mother noticed Katy was still pouting. "Come, Katy, and set the table for supper."

"It's not my turn! It's Anne's time to set the table," pouted Katy.

Katy needs a lesson, thought Mother. When her son, Ned, returned from school she drew him aside.

Later Ned came into the room where Katy sat pouting. He quickly raised a camera and snapped her picture and ran laughingly up the stairs to his room.

The next day when Mother called for supper, Katy found a picture of her pouting face laying by her plate.

"Katy," said Mother, "We want you to see how ugly you look when you pout. Suppose your face would freeze in that expression? Try smiling instead of pouting. We would all be happier if you would show a cheerful face. Here is a poem for you to memorize."

The next time Katy was tempted to pout, she remembered the ugly picture and her Mother's words and poem.

It doesn't pay to selfish be,  
Help others and work cheerfully.  
If you don't always get your say  
It's better to just grin and say,  
I'll smile instead of pout, today,  
For we know a happy face,  
Will make home a pleasant place.

"I don't want to be like Pouting Kate, Mother!" Said Peter as he laid his head against his Mother's knee.

"No, indeed. Mother wants you to be cheerful and willing to obey with a smile instead of a pout."

"A merry heart maketh a cheerful countenance." Proverbs 15:13

Sister Maxine Surbey

### **TRYING OF YOUR FAITH**

James 1:3, "Knowing this, that the trying of your faith worketh patience."

We follow a scarred captain.

Should we not have scars?

Under His mighty banner

We are going to the wars.

Lest we forget, Lord, when we meet

Show us Your hands and feet.

-Amy Carmichael

One of the lessons we learned from September 11, 2001, is that the Muslims are willing to die for their faith. We saw this in action very vividly. What they did was not anything Godlike because they were also willing to kill others. A Christian will not willingly take another's life, but we are in a war: a spiritual warfare. Are we willing to die for OUR faith?

Back in the 1500's a Dutch Christian named Dirk Willems was pursued by the authorities for reading the Bible in his home and having a Bible study. It was dead of winter, and one of his pursuers fell through the ice. Willems stopped, turned around, and pulled the policeman out of the freezing water. He was apprehended, and his pursuer spoke up on his behalf to the magistrate. He was condemned and burned at the stake, even though he rescued one that was chasing him. None of us so far have had such a problem, or anything nearly so serious, yet we see many professing Christians with varying degrees of devotion. Some hardly can get to service once or twice a month, and God forbid you ask anyone to do anything special.

As I write this, there is talk of reinstituting a draft. Do our



young people continue to have convictions against the taking of human life? It has been thirty years since the United States had a draft. The writer was in the last draft, the last year of which was 1972. If the draft comes up again our young people will be faced with a decision, and they will have to not only speak up for their faith but also have proof of their convictions.

The scriptures are there to "stir up your pure minds by way of remembrance." (II Peter 3:1) Jesus showed Thomas His scarred hands and feet, still livid with red blood. Even though we are two thousand years removed from Christ's resurrection, the Holy Spirit continues to remind those of us who are willing. We follow a scarred captain. Are we willing to be scarred? Does the Christian life mean everything to us? Does every other aspect of our lives take second place to the fulfilling of the Gospel of Christ? Those of us working in Africa may have already seen persecution by Muslims in that area. Muslims are willing to die. Maybe we think our lives are more important and worthy to be saved than others, being prosperous Americans.

I Peter 1:7 says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" Being tried is important to our faith. We must exercise it.

In the nursing arena today much more emphasis is placed on physical therapy than ever before. Muscles must be exercised. Bones are weakened if they are not exercised. Likewise our faith must be exercised. It must be tried. How is our faith exercised when every time there is a challenge we remain silent? It is so easy to remain silent when others speak up for their LACK of faith. Why rock the boat? Jesus said in Mark 8:38, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Under His mighty banner we are going to the wars. Have you met the enemy today? Which of you won the battle?

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## **GREETINGS FROM KAPENGURIA!!!**

Hello, in the precious name of Jesus. We praise Him for His goodness to us. He has kept us up until now and we know He will always be faithful. We are also thankful for the work He is doing in the church here in Kenya. It is exciting to see the working in the lives of the people. Please continue to pray that the people may continue to grow, and that they might not become discouraged through the temptations that Satan throws their way. He is truly working, especially on the weaker ones. But we know that God is greater than the powers around us.

We thank God for giving us our new daughter and for watching over our family through that time. We want to share our latest experience with you.

It is a common practice here that when a baby is born there is to be a baby shower, which the parents plan. We decided to have ours while my parents were here, and were very glad we did afterwards. We had the baby shower on Tuesday, February 18. We gave an invitation to each church. Jeremiah had instruction classes in Ortum that day so he picked up the people from Chepcorniswo on the way home. The shower started about 3:00. We started with singing. Ray thanked everyone for coming and asked a brother from Chesebet to pray. My father had a message on "Resisting the Powers around us." It was a very challenging message. We sang another song and Bro. Francis prayed for the message. Sister Florence got up and invited a sister from each congregation to stand up and say something. Sis. Celestine from Chesebet, Sis. Loyce from Chepkorniswo, and Sis. Alice from Makutano all stood up and had a short word. Then it was time for the BIG EVENT, the gifts. Oh, and by the way, the shower was held in the living room at the new house. First of all the ones from Chesebet came through and presented their gifts. They gave a wrapped outfit for Courtney and each person gave their shillings. Then it was Chepkorniswo's turn. The whole time the gifts are being given they are singing. We sang and sang and then through the back door came a procession with a goat in the lead, followed by people carrying chickens. (Ray had told them on Sunday they were not allowed to carry a goat in the cruiser, just as a reminder, and they said shhh. So they obeyed his wishes



and hired a car to bring the goat.) They all came up to where we were and started to present their gifts. First they put a skirt on me and then a shirt on Ray, and dressed Courtney in a new outfit. Then they called my mother up front and put a wrap around on her and then presented us with the rest of their gifts. We got several new dresses for Courtney, several bags of sugar and tea, and some shillings. We had six chickens all together, one for each daughter. Then Makutano gave us their gifts of sugar, outfits, and shillings. We felt very blest and very much loved by all the people. There was prayer for the gifts and the meal.

For the meal we had stew, cole slaw, and soft pretzels, along with quencher. For dessert we had cake, ice cream, and peanuts. It was interesting to watch the people eating ice cream, some for the first time. They ate it very slowly.

We had an enjoyable time of fellowship together. There were fifteen people from Chesebet, twenty-one from Chepkorniswo, and about thirty-six from here. So we were very glad for a big area for all those people. After dismissing everyone the ones from Chepkorniswo went to get a matatu home. They got part of the people in a car and the guy said he would be back for the rest. We invited the remainder of the people in for supper. Jeremiah and Debra and family were also here along with a Mennonite couple from Nakuru and their son, with two natives. We all ate supper and then fed the group from Chesebet that spent the night here. The men slept in the guest house and the women slept at Hosea and Florence's. We finished cleaning up and getting everyone off at about 10:00. We were very thankful for all the help from those visiting and the other staff and Florence.

The next morning we had breakfast with the two native men from Nakuru. Then we fed the group from Chesebet. After getting them off Ray and Daddy started on a chicken coop for the new chickens.

For lunch we took a picnic lunch and went up on the hills back of our compound. It was nice to look out and enjoy God's beautiful creation. When we got home the guys finished the chicken coop.

We went to Johnson's for supper. We visited awhile after supper. About 9:30 Florence came running into the house and said



she had a baby at her house. They had some visitors who were passing through and the lady delivered a little baby boy. Hosea and Florence were very surprised when they got home from their shop. We all went to see the baby which was only about two hours old. The baby was the seventh born.

Hope you could share a little, in reading this, with our experiences this week.

May God be with each of you.

The Ray Noecker Family

### **ANSWERING THE CALL**

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20)

The above verses are often referred to as the Great Commission. As God's people we believe that they have as much authority and relevance to our lives as when Jesus uttered these words to His disciples. They are meant to shape our lives as a brotherhood, as congregations, and as individuals and not just our theology. Responding in obedience to Jesus' command may be the most life changing decision any of us can make next to our decision to accept Jesus as our Lord and Savior.

The African Mission Board is asking you to answer His call. The Mission in Kenya needs missionaries. At present there are two families and one single adult at the Mission. The Ray Noecker family and Nancy Noecker are more than half way through their second year. The Jeremiah Johnson family will have completed a year by this coming summer. By the end of the summer we anticipate needing to replace one or both of the families and Nancy though no final decisions have been made as of this writing.

What is clear is that the present Mission Staff has been doing an outstanding job. Ray has spent much of his time and energy building a second house that is nearly completed and is already being lived in. A church house on the mission compound at

Makutano is also in the preliminary stages of being built with the Makutano congregation providing much of the labor for its construction. While Jeremiah has also spent much time in the construction of the new house he is presently busily involved with implementing Discipleship classes in several of the congregations. These classes will last nearly six months and are a prerequisite for the members there before we can begin a Scholarship program to help pay the costs of school for the children of church members.

In order to maintain continuity in the Mission leadership it is highly desirable to have missionaries whose service overlaps one another. Those already there help mentor and train those who are replacing them. The advantages are obvious. The disruption of ongoing Mission leadership creates many difficulties that are also obvious.

At present there are no volunteers to replace our Mission staff. So we are asking you to answer the call, His call. All of us can name many obstacles that can prevent us from considering His call. Yet the testimony of those who have answered is that the Lord is more than able to overcome those obstacles. If you want to grow spiritually, if you want to be challenged in new ways, if you want to develop talents and gifts and discover some you may not know you had then we ask you to answer the call, His call. It is the call to Go, to Baptize and to Teach. It is the call to make new friends and to be a friend. It is the call to a different culture, to experience the lives of people in different circumstances than what you are used to. It is the call to love people who are loved by God and like you are seeking to answer His call upon their lives. It is the call to let your life be different for a year or maybe more. It is the call to let your life make a difference in the lives of others. It is the call to discover what a difference a year or more can make in your life.

Please contact any member of the African Mission Board to let us know that you want to answer His call.

On behalf of the African Mission Board  
Brother Phil Franklin, Secretary



## **ANOTHER DRAFT BILL INTRODUCED IN CONGRESS**

With the imminence of war with Iraq threatening on the horizon, representative Charles Rangel (D-NY) has chosen an unusual way of attempting to draw out the response of the citizens of the United States. Representative Rangel's concern is that among the members of Congress who voted overwhelmingly to allow the use of force in Iraq, there is only one member who has a child in the military. He thinks that if more children of the members of Congress would be faced with going to war, they would be more eager to seek reconciliation in other ways. Mr. Rangel favors working with the international community in dealing with Iraq.

The title of this bill, which was introduced to the House of Representatives on January 7, 2003, is, "Universal National Service Act of 2003." The threat to Conscientious Objectors is particularly bad under this proposal. COs who would be drafted under this proposal would go into the military as noncombatants. The bill states, "(a) Any person selected under this Act for induction into the uniformed services who claims, because of religious training and belief (as defined in section 6(j)), exemption from combatant training included as part of that military service and whose claim is sustained under such procedures as the President may prescribe, shall, when inducted, participate in military service that does not include any combatant training component. (b) TRANSFER TO CIVILIAN SERVICE-Any such person whose claim is sustained may, at the discretion of the President, be transferred to a national service program for performance of such person's national service obligation under this Act." If this bill were passed, females would also have to register and serve in the military.

There is very little chance that this bill will ever see the light of day, for which we are thankful. The current administration is not eager to re-implement a draft. However, it is good to stay up to date on this issue, and to pray daily for continued provisions for Conscientious Objectors that we have enjoyed for the past fifty years.

Occasionally, I am questioned about what a young man should do who has not registered with the Selective Service. Our position is that young men should register as quickly as possible after they turn age 18. You can register through the age of 26. But



when you turn 27, it is too late. There there are quite a few long-lasting penalties for not registering.

Young men should register with the Selective Service upon reaching the age of 18 years old. Paper forms are available at your local Post Office, and I would advise using them rather than registering on-line. We suggest that the young men write these words somewhere on the form: "I am a Conscientious Objector." (You cannot do that on-line.) Before mailing the form to the Selective Service, be sure to make copies of the completed form, and keep those copies in a safe place. It is imperative that young men, as well as all members, live lives consistent with the teachings of the Prince of Peace. People in our local communities are observing our lives. We claim that the New Testament is our rule of faith and practice, and it is essential that we live accordingly. Remember that all members of the Dunkard Brethren Church are responsible for the reputation of our brotherhood.

The Civilian Service Board will continue to monitor the situation and keep the membership informed as necessary. We appreciate your prayers. May God bless you, and may He guide us in the challenging times.

With Loving Concern,  
Brother Robert S. Lehigh,  
Executive Secretary of the Civilian Service Board

### **THIRD BRETHERN WORLD ASSEMBLY**

Theme: The Brethren Presence Around the World

July 23-26, 2003

Grace College, Winona Lake, Indiana

#### **BULLETIN NO. 1**

The "Brethren World Assembly" meetings are sponsored by the Brethren Encyclopedia, Inc., Board, which includes persons from each of six Brethren bodies: Old German Baptist Brethren; Dunkard Brethren; Brethren Church; Fellowship of Grace Brethren Churches; Conservative Grace Brethren Churches International; and Church of the Brethren. All organized Brethren bodies, in the United States as well as elsewhere in the world, that can

trace their origin back to Alexander Mack in Schwarzenau, Germany, in 1708 are part of this Brethren Movement. The first Brethren World Assembly was held in 1992 at Elizabethtown College in Pennsylvania. The second Brethren World Assembly was held in 1998 at Bridgewater College in Virginia. In addition to this upcoming Third Assembly, the Brethren Encyclopedia Board anticipates a Brethren World Assembly in Schwarzenau, Germany, in 2008, the "Tri-Centennial" of the Brethren Movement.

**THEME.** Since the earliest missionary efforts of the Brethren in the late nineteenth century, local congregations have been established in many countries in the world. In many cases, those congregations within a single country or nation now function as more-or-less autonomous denominations, with varying levels of support and leadership from their sponsoring church body in the United States. Within those nations, these Brethren bodies represent nominal independent churches (denominations). Some of these Brethren groups are larger than the United States based group of Brethren. It is a goal of this World Assembly to increase the awareness of all brethren of the world-wide distribution of church groups descended from the Alexander Mack movement.

**WORLD DIRECTORY OF BRETHREN.** It is hoped that by 2003 we can prepare a comprehensive directory of ALL Brethren denominational groups in the world, including whatever organizational information is available and a complete (?) listing of all congregations.

Selected by

Brother Robert S. Lehigh,  
who may be contacted for more information

## **ANNOUNCING PRE-PUBLICATION SALES OF VOLUME 4 OF THE BRETHREN ENCYCLOPEDIA**

An Encyclopedia of Brethren life, belief, practice, and history

The first three volumes of the Brethren Encyclopedia were issued in 1983-84 to general acclaim. They incorporated such features as:

-Over 6,000 signed articles on significant agencies, congrega-

tions, persons, and doctrines of the Brethren bodies.

- Concise listing of every known ordained minister from 1708-1980.
- Over 500 superb and rare illustrations.
- More than 250 articles on family history.
- Thirty-page chronology of important dates in Brethren history.
- Extensive (over 250 pages) bibliography by and about Brethren.
- Portfolio of maps showing geographical and numerical growth.
- Lists of Brethren missionaries.
- Colorful "sidebar" anecdotes about Brethren personalities, with salient quotations.
- Lists of Annual Meetings/Conferences, with names of moderators.

Now to be added is the fourth, concluding volume. It will contain:

- A comprehensive and extensive index covering all four volumes.
- Nearly 400 articles covering developments among the six larger Brethren bodies from 1980-2000.
- Additions to and corrections for the first three volumes.
- Updated bibliography on writings by and about Brethren.
- Many illustrations.
- Listing of ministers ordained since 1980.
- Additional "sidebar" articles of special human interest.

Volume 4 of The Brethren Encyclopedia will bring to completion this ambitious and useful reference work. The new and complete index will for the first time make possible full exploitation of the myriad facts and details in the encyclopedia.

#### The Personnel

Serving as co-editors are Donald F. Durnbaugh, Professor of Church History Emeritus, Bethany Theological Seminary; and Carl D. Bowman, Professor of Sociology, Bridgewater College. Both editors are eminent scholars and authors of Brethren history. Serving as managing editor is Dale V. Ulrich, Provost and Professor of Physics Emeritus, Bridgewater College. Contributing authors are drawn from all six cooperating Brethren bodies. They



include historians and librarians from: The Brethren Church, the Church of the Brethren, the Conservative Grace Brethren Churches International, the Dunkard Brethren Church, the Fellowship of Grace Brethren Churches, and the Old German Baptist Brethren.

### History of the Project

In 1973 M. R. Zigler invited representatives from five Brethren bodies to an assembly at Broadway, Virginia, to discuss their common heritage. From this initial meeting came a series of study conferences for Brethren writers and historians. In 1976 at one of these gatherings the concept was put forward to publish a comprehensive encyclopedia covering Brethren history, life, practice, and belief. In 1977 a special conference developed the format, content, and scope of the proposed work, and by December 1977 a Board of Directors and Editorial Board had been formed and an editor appointed. An editorial office with minimal employed staff at Oak Brook, Illinois, and a fundraising office at Germantown, Pennsylvania, carried the project through to its completion in 1983-84. Since then the Board of Directors has continued to meet regularly to finish selling the remaining sets of the encyclopedia and to plan related publications.

Among these publications have been six major monographs of Brethren history and doctrine:

- Hedwig T. Durnbaugh, *The German Hymnody of the Brethren 1720-1903*
- Dale R. Stoffer, *The Background and Development of Brethren Doctrines 1650-1987*
- Donald F. Durnbaugh, *Brethren Beginnings*
- William G. Willoughby, *Hochmann von Hochenau 1670-1721*
- Esther Fern Rupel, *Brethren Dress/A Testimony to Faith*
- William G. Willoughby, *The Beliefs of the Early Brethren 1706-1735*

Also published by Brethren Encyclopedia, Inc., are reports of the proceedings of two Brethren World Assemblies, the complete writings of Alexander Mack, Sr.; two editions of the introductory book, *Meet the Brethren*; a set of seven videos on Brethren his-

tory; a video of a Brethren Historical Tour; and others.

Here is the pricing information on Volume 4:

Pre-publication order for Volume 4 - **Valid until May 31, 2003**  
(\$60.00 plus \$7.00 postage and handling)

Post-publication order for Volume 4 (\$80.00 plus 7.00 postage and handling)

The Brethren Encyclopedia, Volumes 1-3 (\$150.00 plus \$9.00 postage and handling)

The Brethren Encyclopedia, Volumes 1-4 (\$220.00 plus \$12.00 postage and handling)

(Orders from foreign countries must pay the cost of desired volumes plus postage and handling costs, all in U.S. currency.)

As of this writing, I do not know when Volume 4 will be printed.

Selected by

Brother Robert S. Lehigh

5137 Waltersdorff Rd.

Spring Grove, PA 17362

who may be contacted for more information or an order form

## NEWS ITEMS

### CORRECTIONS

The following changes should be made in the February 2003 issue of the Bible Monitor.

#### DEACON LIST

Paul Noecker Jr., 74 Natures Rd, Pine Grove, PA 17963

#### MINISTERIAL LIST

James Kegerreis (E), Mt. Hope Dunkard Brethren Church Home, 3036 Mt. Hope Rd., Manheim, PA 17545

Charles Leatherman (E), 414 S. Harrison St., Montpelier, OH 43543

Kenneth Wolfe (M), 503 Deturksville Road, Pine Grove, PA 17963  
PLEASANT RIDGE, OHIO

The Lord willing, the Pleasant Ridge Congregation plans to hold a series of meetings with Bro. Keith Bailey as speaker. The

meetings will start Thursday, March 13 through Sunday, March 16. All are welcome to come and enjoy these services with us.

Sister Marjorie Flory, Cor.

#### MC CLAVE, COLORADO

The McClave Congregation is planning a Spring Lovefeast on March 29-30, Lord willing. We welcome you to join us for this special week-end!

Sister Arlene Stamy, Cor.

#### DALLAS CENTER, IOWA

The Lord willing the Dallas Center, Iowa Congregation plans to have their spring Revival Meetings and District Meeting. They are April 6 through April 13. We will have our District Meeting Saturday morning with Communion Service in the evening and services all day Sunday. Bro. Lloyd Lorenz from Plevna, Indiana is our evangelist.

We welcome all who can come and worship with us. Please pray for these meetings.

Sister Mary Meyers, Cor.

#### BETHEL, PENNSYLVANIA

We are planning our Spring Revival, April 13 through 20. Bro. Dennis St. John will be our evangelist. Please come and pray for a spiritual renewal.

Sister Fern Wolfe, Cor.

#### PLEVNA, INDIANA

The Plevna Congregation plans their Spring Revival, April 13 through 20, Lord willing. Bro. Mark Andrews is the evangelist. On Saturday, April 19, 2:00 P.M. is the Examination and Lovefeast in the evening at 7:00 P.M. The other evening services at 7:30 P.M. The closing service is Sunday afternoon at 2:00 P.M. Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

#### NOTICE

Copies of the First Edition of the Dunkard Brethren Cookbook "Tasty Recipes" by Yvonne Mallow are now available!



If you would like a copy or copies send your name, address, and phone number along with \$12.00 +2.00 postage and packaging for each cookbook or you may call to order. Thanks!

Sister Yvonne Mallow  
544 Miller Rd.  
Clearville, PA 15535  
814-784-0033

## **ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2003**

April 6 - Power Shortage in Nazareth but Empowered Disciples-  
Mark 6:1-13

1. Why were the people of Jesus' home town offended at Him?
2. When Jesus sent out the twelve, why did He command them to take so little for the journey?

April 13 - Haunted by a Headless Man - Mark 6:14-29

1. Why had Herod put John in prison to begin with, even though he heard him gladly?
2. Why would a young girl make such a bizarre request?

April 20 - RESURRECTION SUNDAY - John 20:1-31

1. Why couldn't Mary touch Him before He ascended to the Father?
2. What did Jesus mean about remitting or retaining the sins of others?

April 27 - Vacation Getaway Turns Into Catering Nightmare-Mark  
6:30-44

1. How important is it for us to get away and rest?

2. What do you think Jesus intended when He told the disciples to give the people something to eat?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2003**

April 6 - The Talents - Matt. 25:14-29, Luke 19:12-24

1. How much was a talent worth?

2. How important is it to learn faithfulness over a few things?

April 13 - The Rich Young Ruler - Matt. 19:16-30, Mark 10:17-22

1. Why did Jesus question the young man's statement about being good?

2. If salvation is by grace and not works how can we enter into life by keeping the commandments?

April 20 - The Resurrection - Matt. 28:1-20

1. What time is the end of the Sabbath?

2. If all power was given unto Jesus how does that impact us today?

April 27 - Good Samaritans - Luke 10:25-37

1. In what ways do we try to justify ourselves?

2. How does being a neighbor apply to our lives?

## DIRECTORY OF BOARDS

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# BIBLE MONITOR

VOL. LXXXI

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NO. 4

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## BEHOLD THE SAVIOR OF MANKIND

Behold, the Savior of mankind  
Nailed to the shameful tree!  
How vast the love that him inclined  
To bleed and die for thee!

Hark, how he groans! while nature shakes  
And earth's strong pillars bend;  
The temple's veil in sunder breaks,  
The solid marbles rend.

'Tis done! the precious ransom's paid,  
Receive my soul! he cries;  
See where he bows his sacred head,  
He bows his head and dies!

But soon he'll break death's pow'rful chain,  
And in full glory shine!  
O Lamb of God! was ever pain,  
Was ever love like thine?

-Samuel Wesley, Sr.

## THE BRIDGE OVER THE CHASM

Events of the past influence the present. Present decisions will affect the future. Life is connected from one era to another. The study of history is profitable because of this connection. What might we learn from history as we face the issues of the present? We know the nature of man has not changed although he has added knowledge and culture to his basic being. He still behaves the same as he did in the early years of recorded history. He has the same desires, although they may appear more advanced and adorned with cultural influences. Men still live their lives in response to their base desires. They are beguiled by Satan just as Eve was in the garden. Men still want to have comfort, pleasure and knowledge without acknowledging God's will.

Men have separated themselves from the will and direction of God. There is a gulf fixed between themselves and God. The only bridge over that gulf was provided by God. That bridge is Jesus Christ. Men may propose and attempt many worthwhile doings as a possible bridge over that chasm. Their bridge will fail them. Men's structures of culture, knowledge and good works will not bridge the gap. If they refuse to appropriate the bridge provided by God, they will not be able to cross between where they are and where they wish to be. In His love, God provided for them. Having provided escape for them, He is not required to accept their efforts in place of His decreed way.

Each individual must accept the cross as the basis of their

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relationship with God. They prefer to shape that relationship on the basis of their goodness, knowledge and ability. However, those qualities will not get them over the chasm. They can only get there God's way. He has shown them His will through His Word. It is not obtained by men's desire for dignity and comfort, it is based on the acknowledgment of their sinfulness and need. It is hard for men to acknowledge that they can not secure eternal life on their own terms.

Since sin is the issue between God and men, there is no remedy that man can devise that will bring him into the right relationship with God. God has devised the only plan that is effective. It was His eternal plan that He would provide the necessary bridge. He would send His Son from the glories of Heaven to call men to follow Him. When He came, He was rejected. The religious leaders were displeased with His message of hope and access to God. They became His bitter enemies. Eventually they engineered his death on the cross.

The crucifixion looked like a total victory for these leaders and for Satan. Jesus was removed from the scene so they could continue to mislead the people. Satan had supposedly survived his toughest test. Their ideas and hopes were dashed by the results of their hollow victory. Instead of defeating Jesus' and God's plans for men, they actually had participated in establishing that bridge over the chasm.

While on the cross, Jesus had borne the sins of mankind. He had been forsaken by God, the Father, during that time. God could not bear to look upon His Son becoming sin. Yet bearing this sin provided the only escape that men could ever have from their guilt and punishment. The sacrifice of the Passover Lamb covered the sins of men in God's sight. Now it remains for men to acknowledge their sins and accept the sacrifice that had been made for them. God accepted this sacrifice. His acceptance was evident on the first Easter morning. Jesus came forth from the grave triumphant over death, hell and the grave. God accepts His sacrifice in lieu of men's sins, if they will accept that He had done that deed for their sins. The bridge was laid for them by God. They had to use it to get across the chasm that separated them from God.

Since there is no other way, it would seem men would rush to cross that love-laid bridge. Instead men have argued the need, built other supposed bridges and been disinterested in God's provision for them. Men do not want to acknowledge their sins nor to comply with His plan for their salvation. They seek other ways but none will bridge the gap.

As we think of the cross and the empty tomb, we should be thankful to God that He was willing to do what we could not do. He provided a way for us to escape the penalty of sin. He asks that we acknowledge our sin. He asks us to accept the sacrifice that has been made for us by Jesus Christ. He wants us to identify with His death, burial and resurrection through baptism by trine immersion. He wants us to receive the indwelling of the Holy Spirit to strengthen and lead us through life's journey. He wants us to live as those who have been rescued from a deep chasm and have been placed on the only bridge over that chasm.

Have you crossed over that bridge laid for you by the death, burial and resurrection of Jesus Christ?

M.C.Cook

## **MOUNT CALVARY**

Mark 15:25, "And it was the third hour, and they crucified him.

The Son of Man they did betray,  
He was condemned and led away;  
Think, O my soul that mournful day,  
Look on Mount Calvary!  
Behold Him, Lamb-like, led along,  
Surrounded by a wicked throng,  
Accused by each lying tongue.  
And thus the Lamb of God was hung  
Upon the shameful tree.

'Twas thus the glorious suff'rer stood,  
With hands and feet nailed to the wood;  
From every wound a stream of blood  
Came trickling down amain;  
His bitter groans all nature struck,  
And at His voice the rocks were broke,  
And sleeping saints their graves forsook,  
The spiteful Jews had round Him mock'd,  
And laughed at His pain.

Thus hung between the earth and skies,  
Behold Him tremble as He dies;  
O sinners, hear His mournful cries;  
Behold His torturing pain.  
The morning sun withdrew his light,  
Blushed and refused to own his sight,  
All azure clothed in robes of night,  
All nature mourned and stood affright,  
When Christ the Lord was slain.

Ye men and angels hear the Son,  
He cries for help but there is none;  
He treads the winepress all alone,  
His garments stained with blood.  
In lamentation hear Him cry,  
Eli lama sabachthani;  
Tho' death may close these languid eyes,  
He soon will mount the upper skies,  
The conq'ring Son of God.



Both Jews and Romans in a band,  
With hearts like steel around Him stand,  
Saying, if you're come to save the land,

Now try yourself to free.

A soldier pierced Him when He died,  
And healing streams came from His side,  
And thus my Lord was crucified—  
Stern justice now was satisfied,  
Sinners, for you and me.

Behold Him mount a throne of state,  
He fills the mediatorial seat,  
While millions bowing at His feet,

In loud hosannas tell

How He endured exquisite pains,  
And led the monster death in chains;  
Ye seraphs, raise your highest strains.  
While music fills bright Salem's plains,  
And has conquered death and hell.

'Tis done, the dreadful debt is paid,  
The great atonement now is made;  
Sinners, on me your guilt was laid,

For you I spilt my blood;

For you my tender soul did move,  
For you I left my courts above,  
That you the length and breadth might prove,  
The depth and height of perfect love  
In Christ, your smiling God.

All glory be to God on high,  
Who reigns enthroned above the sky,  
Who sent His Son to bleed and die,  
    Glory to Him be given;  
While heaven above His praise resounds,  
Zion shall sing His grace abounds,  
I hope to sing eternal rounds,  
In flaming love which knows no bounds,  
    When carried up to heaven.

-From "Mennonite Hymns"

Selected by Brother Lynn H. Miller  
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### MY LORD AND MY GOD

"And Thomas answered and said unto him, My Lord and my God." John 20:28

Probably the most profound statement made after the resurrection of Christ was made by an individual popularly known as "doubting Thomas." His philosophy was "seeing is believing." This is also the thinking of many today, which we will comment on later.

Jesus had appeared before the disciples eight days previous to this encounter. Why Thomas was not present we are not told. The disciples were hidden in a room because of fear of the Jews. Apparently they feared that they would be crucified even as their Master was. It took the receiving of the Holy Spirit at Pentecost to give the boldness to throw off this fear. Although it is merely speculation on our part, Thomas may have gone to acquire needed sustenance. The allegory has been given in sermons that if you miss a meeting you might miss something very important.

When Jesus appeared to the disciples the second time he answered Thomas' challenge. "Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand,

and thrust it into my side: and be not faithless, but believing." We are not told if Thomas did as the Lord commanded or not. Although we have heard sermons indicating that Thomas actually put his finger in the holes in Jesus' hands and thrust his hand in the hole in Jesus' side, we, personally, believe Thomas was in such awe that all he did was fall at Jesus' feet. The fact that Christ's resurrected body contained the wounds is interesting. We usually think, and I believe, that the bodies of the saints at the final general resurrection will not contain the flaws that were present in life. It has been said that the only earthly things in Heaven are the wounds mankind gave the Lord. As Isaiah 53:5 tells us, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

After Thomas voiced the famous words, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed." Praise the Lord! **This includes you and me.** Hallelujah! Those who refuse to believe because they cannot see the Lord with the human eye, that we spoke of earlier, not only lose the reward of being called "blessed" but, much more serious, are denied entrance into Heaven.

In Romans 1:18-19 we read, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them." The last phrase of the next verse reads, "so that they are without excuse." This verse tells us that God has revealed Himself in creation. Exactly what these verses are saying, we are not sure. There is much speculation and argument concerning those who have never heard the Gospel. We prefer to leave such in the hands of a just and holy God. We believe that God has placed a reality of His presence in every human being. This is not a spark that has to be fanned for salvation. But the scripture goes on to speak of those who produce things with their hands that they can see. To worship these does bring the wrath of God and condemnation to Hell, as we understand it.

To allow individuals to believe that they can have Jesus Christ



as Savior without allowing Him to be Lord of their life is also a very dangerous theology. All too many (professing) Christians today invite Jesus to be a part of their activities. While it may be good to ask if Jesus would do certain things, this is not sure proof. We can delude ourselves into thinking that Jesus would take part in worldly activity. When Thomas said "my Lord" he was allowing Jesus Christ to be the supreme ruler of his life.

His statement, "My God" went beyond the theological understanding of his day. There were many gods worshipped at this time. Therefore some would have had no problem including Jesus as another god. But for an individual to proclaim Jesus as exclusive was not acceptable. The Jews, on the other hand, rightly believed in One True God and rejected the idea that a man who walked on earth could be God. Do we truly recognize Jesus Christ as God? Or do we merely include him with our "many other gods"? Do we stand boldly and uncompromising on the truth of the Holy Trinity? Can we truly say, **my Lord and my God?**

Have we put our complete trust and faith in the resurrected Lord? Have all of our doubts been settled through "seeing Christ" in God's Holy Word?

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## EMOTIONS

The emotional system is used to process pain and happiness. Our emotional system is like our muscular system. If we do not use our muscles, they weaken. The same is true of our emotional system. When we ignore our emotions we become dull at detecting what we are feeling.

An individual who has a lot of pain in their life, can become tired of feeling that pain and will disconnect from their emotional system in order to escape the discomfort in their life. Because they no longer choose to feel pain, they can no longer feel good feelings either. This concept is not all bad, because there are children who are raised in very painful environments, and in order

to cope they disconnect from their feelings. When their environment changes, either because their parents change or they leave the environment, they will need help to get in touch with their emotions and process the events of their past with the feelings that accompany those events.

Ephesians 4:17-19, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Notice how out-of-touch with reality the "other Gentiles" are. Because of blindness of their heart they choose to ignore God who provides mankind with His Word to give us understanding of what His will is for us. Verse 19 tells about being out-of-touch with their emotions and the results of it. What a description of a painful life!

Note that emotions are a product of what we are thinking. Thought produces emotion. The longer we think about something, the stronger the emotion will become; and thought with emotion engenders action. James states this in different words in relation to temptation. James 1:14-15, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." In Matthew 26:41, Jesus tells us to "Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak." To watch and pray, prevents us from dwelling on the temptation, not allowing emotion to build, thereby preventing us from taking action towards the temptation. Is this easy? No. It requires self-discipline as stated in II Corinthians 10:4-6, "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

Emotions are our own responsibility. Nobody makes us feel the way we do, because emotions are a product of what we think.



We can use emotions to communicate with other people, so they can understand more clearly the point which we are making. When sharing feelings with others maintain ownership of them. Example: "I feel angry when you leave your boots in the middle of the floor." not, "You make me feel angry when you leave your boots in the middle of the floor." Another example: "I feel excited because you have committed your life to Jesus." not, "you make me feel excited because you have committed your life to Jesus." Do not blame or credit other people for how you feel. When you own your emotions as you communicate to other people, you create an openness with that other person. They will feel more comfortable listening to you and more open to what you are telling them.

As you go about your day, pay attention to what you are feeling. Identify the emotion, accept the emotion, and deal with the emotion. You can deal with the emotion by either praying, talking with another person, or journalizing. As you pay more attention to what you are feeling you will find that you will become more sensitive to those feelings, more aware of their presence and more connected to reality.

Anger is an emotion that we tend to easily identify with. It is a secondary emotion, meaning that we have felt a different emotion which then triggers anger. What could that emotion be? Depends on the situation at hand. It could be the feeling of guilt, pain, fear, and so forth, then comes the feeling of anger. Anger is a signal to us that something is not right and we need to take time to correct the situation at hand.

Anger is expressed in two different ways:

- 1) The individual confronting the issue and talking about it with whoever else is involved.
- 2) The individual feeling sad in relation to the issue at hand, allowing their anger to be turned inward.

Usually children who have not been allowed to talk out their anger, trained how to express anger, or taught that anger is sin, will use the second way of expressing their anger.

Here is a list of emotions. There are a lot of them, so you can see how using them to communicate with others will make the conversation more punctual.



## FEELING WORD VOCABULARY

**Happy**

Excited	Gratified	Confident	Tranquil
Marvelous	Encouraged	Respected	Content
Terrific	Pleased	Admired	Relaxed
Jubilant	Joyful	Accepted	Glad
Energized	Proud	Delighted	Good
Enthusiastic	Cheerful	Flattered	Satisfied
Loved	Grateful	Alive	Peaceful
Valued	Appreciated	Fulfilled	Hopeful

**Scared**

Fearful	Terrified	Insecure	Anxious
Panicky	Unsure	Suspicious	Impatient
Afraid	Petrified	Alarmed	Shy
Shocked	Tormented	Shaken	Nervous
Overwhelmed	Tense	Startled	Reluctant
Desperate	Threatened	Guarded	Uneasy

**Confused**

Trapped	Troubled	Unsettled	Bothered
Hesitant	Disorganized	Uncertain	Undecided
Torn	Ambivalent	Unsure	Uncomfortable
Misunderstood	Surprised		

**Sad**

Hopeless	Rejected	Disgraced	Despised
Depressed	Empty	Lonely	Disappointed
Hurt	Miserable	Neglected	Upset
Drained	Deserted	Isolated	Unappreciated
Defeated	Burdened	Abandoned	Discouraged
Exhausted	Condemned	Ashamed	Helpless
Terrible	Deprived	Distressed	Worthless

Unwanted	Wasted	Sorry	Uncared for
Unloved	Disheartened	Lost	

### Angry

Furious	Outraged	Stifled	Aggravated
Enraged	Fuming	Controlled	Provoked
Hostile	Mad	Annoyed	Dominated
Vengeful	Used	Agitated	Coerced
Abused	Ridiculed	Irritated	Cheated
Hateful	Disgusted	Exasperated	Uptight
Humiliated	Frustrated	Deceived	Displeased
Rebellious			

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## PAUL CHANGES THE FOCUS OF HIS MINISTRY

Acts 18:1-17

In this passage, Paul decided to change the focus of his ministry from the Jews to the Gentiles. Paul left Athens, and went to Corinth, where Silas and Timothy joined him. It was in Corinth that Paul met Aquila and Priscilla. This Godly couple ministered to Paul quite a bit throughout the remainder of his ministry. They must have enjoyed quite a lot of good conversations while they made tents! It appears that Aquila and Priscilla had already become Christians while in Italy, and were forced to move by the edict of the Emperor (which was that all Jews had to leave Rome).

Corinth was also a very religious city (like Athens). But the worship at Corinth had degenerated into a very sick blend of idol worship along with fornication, adultery, and all manner of sexual sins. There was a mountain where hundreds or even thousands of women lived who served Satan's worship system at Corinth. They would come down to the temple at night to mix and mingle with the male worshippers. I have very vivid memories of the

setting from when I visited there and heard the guide explain their pagan ways.

As was his custom, Paul went to the synagogue at Corinth and reasoned with them about Jesus Christ, and the resurrection, and the judgment to come. Verse 6 uses pretty strong language to describe the reaction of the Jews in Corinth. It says that they opposed themselves and blasphemed.

At that point, there was no reason left to continue ministering unto them. They had completely and finally rejected Paul's message. So he shook his clothing at them, and said, "I am clean; from henceforth I will go unto the Gentiles." Right here we can see the major turning point in the focus of the ministry of Paul. That does not mean that he never went into any more synagogues, but he focused his ministry more to the Gentiles.

Not all the news coming out of the synagogue was bad, however. The chief ruler of the synagogue at Corinth, Crispus, believed and was baptized along with many other citizens of Corinth!

While at Corinth, God told Paul in a vision not to fear, but to proclaim His Word with boldness. God set up a hedge of thorns around Paul while he was in Corinth, and no one could hurt him. Now is not that interesting! Why did not God set a hedge around Paul anywhere else he preached the Word? God's ways are higher than our ways!

Later, there was trouble, but nothing happened to Paul as long as he stayed at Corinth!

**Summary Thought...**At Corinth, Paul's ministry became focused on the Gentiles. Do you know to whom God has chosen you to minister? Do you have a special calling to minister to a certain segment of society, or in a particular venue? How, or to whom, is God calling you to minister?

Respectfully Submitted,  
Brother Robert S. Lehigh



## AND OTHERS....

Heb. 11:35, "Women received their dead raised to life again: and others..."

Our thought today consists of two words "AND OTHERS". These words are lifted from Hebrews 11 which many scholars refer to as the faith chapter because the chapter is all about faith.

In this chapter is a list of sixteen names of man and women who won the battles of life through faith. Let me reintroduce them to you. Turn in your Bibles to Hebrews 11. They are Abel (verse 4), Enoch (verse 5), Noah (verse 7), Abraham (verse 8), Sara (verse 11), Isaac (verse 20), Jacob (verse 21), Joseph (verse 22), Moses (verse 23), Rahab (verse 31), Gideon, Barak, Samson, Jephthae, David and Samuel (verse 32). These were the Heroes of Faith. Someone has said that if you put all of their names together they make up the roll call of the faithful. A careful study of their lives reveals some of the outstanding accomplishments that were wrought by faith.

In our today's expression we would say "They came through wars, they did what was right and were rewarded for it. They shut the mouth of lions, they put out fierce fires, they escaped from being killed, weak people were made strong, they stood their ground against invaders, and women received their dead handed back to them alive again."

Now right in the middle of all these glorious victories, right there where the tide seemed to be running high, and just when it seemed there can be no defeat—just at that point we begin to read about the others. Right here it seems that faith and victory seems to drop from high roof top to hard cellar floor. What a change of scenery seems to occur in verse 35!

Listen to what happened to some of them. Again we will give it in our own words "Some were tortured, their cries for mercy went unheeded by their torturers. They were belittled, whipped, tied up and stuck in jail, killed by being stoned. Some were killed by being sawed in pieces while they were still alive. They only had sheep and goat skins to wear and had to live in deserts and in the hills. Their only shelters were caves and holes in the ground."

Why didn't these folks in verses 35 to 38 win by faith like the

folks in the earlier part of the chapter won? The answer is **THEY DID!** Sometimes it takes more faith to suffer than it does to escape suffering. The poet in verse three of number 387 in the old 1901 edition of the Brethren Hymnal puts it this way:

I fare with Christ my Lord;  
His path the path I choose  
They joy who suffer most with Him—  
They win who with Him lose.

Brother Paul Hartz

### **A MOUNTAIN TOP EXPERIENCE**

I was up by 7:00 A.M. and out in the kitchen preparing sandwiches, washing oranges and getting water and juice ready for about twenty-five people. The young people from the church started arriving about 8:15 and by 8:45 A.M. every one was here that I could take so we started loading. Hannah Powell (a friend from Michigan), myself and one of our pastors here were taking the youth group to climb one of the mountains that is about one hour away. We had a very full load as the cruiser is built to hold only about eleven and we had twenty-six. We left at 9:00 and arrived at the base of the mountain at 9:45 A.M.

I had packed the food in back packs. Every one pitched in and helped carry them. We headed up the mountain. Now keep in mind that this is not a State Park and there were **NO** trails. We got about one fourth of the way up and Hannah started having trouble with her lungs, so she had to stop. I sat with her for a little then she insisted that I was to continue, so I started running up the mountain trying to catch up to the others. I could just start to hear them when my running got the best of me and I almost passed out. The others had heard me also and hollered for me to come. I started in their direction at a much slower pace and they sang so that I could find them. When I arrived we sat and rested for a little, then we continued, but it was all that I could do to continue. Most of the group was on up ahead of the small group that I had caught up with. This group was moving slower. Our group was James (my Swahili teacher and the adult of our group), three other girls,



myself, and Peter and we journeyed up the mountain stopping often to rest. Every time one of us girls needed to stop James would encourage us on telling us we were going to make it over this mountain. We were not going to let this mountain get us down. His words of wisdom had a double meaning and were very encouraging and the Lord was with us and we made it to the top.

The first group was already there and started cheering us on as soon as they could see us coming up the last stretch of the way. We arrived at the top at 12:00 P.M. a little over two hours after we had left the bottom. It was a VERY hard climb but as with every mountain the view from the top was awesome. Realizing the beauty that our Lord had created and the privilege we had to enjoy it at that height was inspiring.

After enjoying the view and resting for a little while we gathered around and sang a song, had prayer and ate our lunch of a jelly sandwich and oranges. When we were done eating James led in singing Bwana Mungu, Nashangaa Kabisa (How Great Thou Art) and Karigu na Wewe (Nearer My God To Thee). Those two songs take on a much greater meaning when you are sitting on top of a mountain with the clouds rolling in and some times we could not see any thing except the rock that we were sitting on. When you sing Nearer My God To Thee and the clouds are all around you and you can see nothing but clouds it really seems as if you are indeed nearer to God. It is an experience that is hard to put down on paper. Awesome! Totally awesome!

James read from Proverbs 8:23-36. He talked about how before any thing was made Jesus said, "I was there". Before the mountains that we could see "He was there". Before the river we could see "He was there". Before we were born "He was there". Then the Lord spoke and the mountains were there but "He was already there". When every thing else was created "He was already there, He is every where and has always been every where." Then in verses 32 and 33 it says, "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not." To sit on the mountain top and hear these words it is easy to imagine that the Lord is there, talking to you. I wish each of you could have been there and had the same experience.



When James was done, we all took some pictures together and headed back down the mountain. I for one and I know many others were glad that the trip down was going to be much easier. About a quarter of the way down one of the girls sat down on a rock and said she needed to rest because her knees were LAUGHING. Well, that was kind of a funny way to put it but by the time we made it to the bottom I think that every ones' knees were laughing with hers.

Most of us sang all the way to the bottom and with us spread out all up and down the mountain singing it was very neat. I am sure that people could hear us from a ways off and it probably sounded as if the whole mountain was singing. At least that is what it sounded like to me.

We made it down in one hour and crawled into the cruiser where Hannah was waiting for us. We then started back to the mission. Every one was very tired physically but inspired spiritually. I hope that you have enjoyed this half as much as I enjoyed my day. Everyone take care and God bless you all.

Sister Nancy Noecker

## CHILDREN'S PAGE

### LITTLE RED WAGON

"And be ye kind one to another..."

Ephesians 4:32

Grandpa's head began to nod as he rocked back and forth in the old rocking chair. The fire crackled and snapped in the fireplace as the red and gold flames licked at the logs. The warm rosy glow reflected on Grandmother's face as she sat knitting nearby.

The grandchildren, four year old Rosalene and six year old David, were sitting on the floor looking at a picture book. "See," exclaimed David, "I would like to have a little red wagon like this for my birthday, Friday!" He showed the picture to his sister.

"I would rather have a doll or a book for my birthday," she answered. "When is my birthday, Grandma?"

"Your birthday is several months away, but David will have

his next birthday, Friday. We won't be going to town till next month as we just got the groceries we needed last week."

"Then it is too late for me to get a birthday present," said David.

"Children, it is bed time," said Grandma as she folded up her knitting. They put their book away and sat quietly on the floor.

Grandpa got up and wound the clock then put on his spectacles and reached for the family Bible, which lay on the stand. After reading a chapter, they knelt in prayer, then went upstairs for a good night's sleep.

The next morning after breakfast, Grandpa bundled up and went out to his shop. After dinner he returned to the shop again. Several days passed and he was still busy working in his shop.

"What is Grandpa making in his shop?" asked David one morning.

Grandma smiled as she said, "It's to be a surprise!"

When David woke up on his birthday, he saw a huge bundle wrapped in an old blanket on the floor by his bed. He leaped out of bed and hurriedly tore off the blanket. "Oh!" he cried as he jumped up and down and clapped his hands in glee, "It's a little wooden wagon painted red; just what I wanted!"

He quickly ran down the stairs to find his grandpa.

"Thank you! Thank you! You are the best Grandpa in all the world!"

"Happy birthday to you!" sang Grandpa, Grandma and Rosalene.

After breakfast, Grandpa said, "Take the wagon outside and give your little sister a ride." The children had a great time playing with the little red wagon. They even gave their dog, Ginger, and the cat, Whiskers, a ride too.

Several days later, Grandma heard angry voices coming from the back yard. "Let me have the wagon! It's my turn to pull my doll."

"You've had several times already, now it's my turn! Besides I'm tired of pulling you around, I want to race Ginger." The children were angrily tugging and pulling.

Suddenly Grandpa came out of his shop carrying a saw. "I see I must saw this wagon in two so each of you can have a part of your own to play with since you can't play nicely together."

The children stood in shocked silence as Grandpa took the wagon into the kitchen.

Two unhappy children followed. "Grandma," they cried, "Grandpa is going to ruin the little red wagon!"

"Why how is that?" exclaimed Grandma as she watched Grandpa take up the saw. He sawed steadily up and down, up and down. There were harsh grating sounds and a tiny chip of wood flew on the floor.

The children were hugging each other in despair, tears streaming down their faces.

Grandpa stopped sawing. He peered intently at his weeping grandchildren. "Why what is this?" he exclaimed. "They are hanging on to one another like children who love each other!"

"We do I-I-love each other!" sobbed the children. They opened their eyes and there was the little red wagon still in one piece. Only a tiny white nick where Grandpa had started to saw it in two!

With joy the children rushed to the wagon and pulled it outside where they played contentedly all afternoon.

Grandpa sat down by the fire whistling a gay tune. He knew his grandchildren were happily playing together again.

"And be ye kind one to another, tenderhearted, forgiving one another..." Ephesians 4:32

Sister Maxine Surbey

## THROUGH JESUS CHRIST

"First, I thank my God through Jesus Christ, for you all, that your faith is spoken of throughout the whole world." Romans 1:8

In today's world, as self-centered as it is, you still hear a lot of people using the term, "Thank God." Apparently, in Paul's time there was also a lot of oaths of this type. In making this statement, Paul was careful to clarify that this was not just a fifty-cent swear word. He states, "I thank MY God", making it personal.



Also, he adds "through Jesus Christ." It is only through Jesus that we can call God "mine." Christ is indeed the difference between his earlier, Phariseeical life, and the Christian life. Paul never wasted words, but used them to honor and glorify his God. When people talk carelessly, without regard to God's person or people's feelings, those of us who know the importance of words become extra careful.

Continuing the thought, Paul said he thanked God "for you all." It was important to him to point out that he remembered every single person and that each one was important to him. Wherever he went he heard of the faith of "all that be in Rome." He was thankful for that testimony, and he felt it was important to let them know.

Jesus placed great importance on being thankful. In Luke 17 we hear of ten lepers who begged Jesus to take away their disease. He told them to show themselves unto the priests. They were healed on the way. Verses 15 and 16, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan."

How would you feel if you were loosed of a deadly, dirty, disfiguring disease, simply by asking? Of course you would be thankful, yet only one of ten was here, and he was a Samaritan, a people looked down on by their half-brothers, the Jews. Jesus asked, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." (verses 17 and 18) In verse 19 He concludes, "Arise, go thy way: thy faith hath made thee whole." Clearly there is a connection between the Samaritan's faith and his thankfulness. Jesus considered him to be more righteous than the others because he returned to give thanks. Do we give thanks, without having to be reminded, or without thinking that by doing so we can "score points"?

Clearly, Paul was trying to encourage the Romans. They had been spoken of throughout the world. Paul felt it was important that they knew it. Their faithfulness had inspired others. Others speaking of it would encourage the Romans. How important it is to continue in the faith! As it says in Hebrews 3:14, "For we are

made partakers of Christ, if we hold the beginning of our confidence unto the end."

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## **BIBLE STORIES**

### **JOHN THE BAPTIST IN PRISON**

Matt. 11:1-15, Luke 7:19-30

Would you like to be put in jail for telling the truth? Of course you wouldn't, but that is just the way it was one time with John the Baptist. He was the one who had baptized Jesus and taught the people to repent of their sins. John was a very brave man. He told King Herod that it wasn't right for him to marry another man's wife. Herod had married his brother Phillip's wife whose name was Herodias. Herodias was so angry at John that for her sake the king had commanded that John be put in prison.

A prison can be a very lonely place. In those days the prisons were underground and very dark. The food was poor and the guards were cruel. Because Herod believed John to be a righteous man, he feared him, and John was granted the privilege of talking with his friends. John wasn't worried about himself but he wanted to be sure about Jesus. He sent two of his disciples unto Jesus and told them to ask Him. "Art thou he that should come? or look we for another?"

When the two found Jesus, what do you think He was doing? Jesus was doing just what had been prophesied of Him years before by the prophet Isaiah (42:7, 61:1). He was healing the people. As the disciples of John looked on, a blind man came hobbling along and Jesus healed him so that he shouted and leaped for joy. There was a whole crowd of people—men, women and children—who were sick or had diseases or were crippled, and Jesus healed them all. Finally the two disciples of John got close enough that they could give Jesus John's message, and Jesus replied, "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed,



the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

When the two disciples of John returned with Jesus' answer, I am sure John was comforted. Now he knew for sure that Jesus was the Redeemer to come.

Brother Rudy Cover

## THE BOY AND THE MAN

J. H. Moore

### Another Move

But there was another move in store for me. I was now to reach my last training field, and there complete certain tasks before entering upon my life's work, up to which Providence was slowly directing the way. My father had purchased a farm eight miles east of Urbana, Champaign County, Illinois, and in this community I was to spend several exceedingly interesting years.

Near our home was a good country school and the school was to be taught by Salem Kettesman, who was highly recommended to me for his efficiency. I resolved to spend the winter in his school, and on the first day told him that my purpose was to put practically all my time on grammar. The class soon proved too slow for me, and he told me to forge ahead and he would hear my lessons at recess. For the first time in life grammar opened right up to me, and in a little while he was devoting both recesses and the noon hour to my lessons. Inside of two months I went through the book twice and then took up the course intended for high schools and academies. Though I was a young man, past the age for common school studies, my teacher took a special interest in me and I made more than ordinary progress.

While thus engaged I read treatises on astronomy, geology, and kindred subjects. I procured books on logic and moral and mental philosophy and studied them in my room at home. I got my geography by reading history, magazines and papers, and looking up on the maps all the places about which I read. I attended all the spelling bees in the country and took an active part



in every debating society in reach. The preaching services every two weeks were four miles distant, and I do not recall that a service was ever missed. And taking the winter as a whole it was the most successful one that I had so far in life enjoyed.

My progress in school for the winter greatly encouraged me, and I came near entering the high school that later led up to the present State University of Illinois. I even had a talk with the president of the institution about the propriety of taking the regular course. Had I carried out my plans I might, in a few years, have completed the college course. But the people of our community took little interest in advanced education. Some of the young men who went away to college and returned, seemed to think a little more highly of their attainments than was good for their reputation. This did not go down with most country people. College students were not as common as now, and it took only one or two indiscreet ones to arouse a feeling against high schools. This, however, was not the feeling of the town people, who were making great efforts to have the university located in Urbana. My father was urged to advise me against being carried away by the enthusiasm that had come over the town in the interest of education. With no encouragement whatever I was induced to give up the idea of attending high school.

### **THIRD BRETHREN WORLD ASSEMBLY**

Theme: The Brethren Presence Around the World

July 23-26, 2003

Grace College, Winona Lake, Indiana

#### **BULLETIN NO. 2**

The Biblical injunction to "go into all the world" has motivated the Brethren to act on several fronts. First is the command to "make disciples of all nations" (Matthew 28:19). As early as 1876 efforts were initiated to plant the church outside the United States. By the beginning of the 21st Century, there were Brethren-based congregations and denominational programs in many nations.

It is one of the objectives of this world Assembly program to explore the history of the development of these international Breth-

ren church plantings (i.e., Foreign Missions) and to become better acquainted with the current status of these international Brethren church bodies. We should be able to give a better answer to the question: How many Brethren are there in the world today, and where are they? By "Brethren" we mean any person associated with, or a member of, a congregation that is a part of the Alexander Mack Brethren Movement.

The second expression of Brethren response to the challenge to "go into all the world" is related to Matthew 25, verse 31-46. This is the "Service Ministry" of the Brethren. The Brethren have always cared for the needy within their own group, but working to minister to the needy in special places in the world really began in a big way following World War II. Brethren did what they could to minister to the hungry, the thirsty, the sick, the imprisoned, even though they were strangers (Matt. 25:32-40). Food shipments (CROP), clothing and other relief goods (CWS), heifers and other food animals (HPI), reconstruction (BSC), exchange persons (ICYE and Polish Agricultural Exchange), and many other programs took Brethren all over the world. We want to review the history of where in the world Brethren Service Ministries have been and what did they do, and where today are the service workers located.

Selected by

Brother Robert Lehigh, who may be  
contacted for more information

## PRE-PUBLICATION SALES OF VOLUME 4 OF THE BRETHREN ENCYCLOPEDIA

To all those who would like an opportunity to receive a discount on the forthcoming Volume 4 of The Brethren Encyclopedia, you have until May 31, 2003, to make your order. **Through May 31**, you may order one or more copies of Volume 4 for **\$60.00** plus \$7.00 for postage and handling, each. **Beginning June 1**, the cost will be **\$80.00** plus \$7.00 for postage and handling, each. The entire set of The Brethren Encyclopedia (Volumes 1-4) is



available for \$220.00 plus \$12.00 postage and handling. Volumes 1-3 will be shipped immediately, and Volume 4 will be shipped after it is printed. As of this writing, I do not know when Volume 4 will be published.

To those who already have Volumes 1-3, you will want to complete your set by adding Volume 4. Along with other features including updates to 2000, there will be a comprehensive index covering all 4 volumes. This will be very helpful to anyone seeking information on a particular topic. Sometimes, the topic you are seeking is obvious, and you simply look it up under a particular subject. Other times, a particular subject area is included in the text of another article. The index will be extremely helpful for research and sermon or lesson preparation.

To those who have not purchased The Brethren Encyclopedia, I would urge you to make this investment as an addition to your Bible study library. Many of us use Bible study aids in our lesson/sermon preparation, and The Brethren Encyclopedia can be consulted for information about the traditional Brethren understanding on many topics. Just to give you an idea of the range of topics covered, here are some of the topics that I have been requested to give information about the Dunkard Brethren understanding for the Volume 4 update: abortion, Africa Mission Project, Bible translations, Christian schools, new denominations, some biographies, folklore among the Brethren, new congregations, homosexuality, theology, women's roles and involvement in worship, worship, and youth. This is just a very basic sample listing of the topics covered in The Brethren Encyclopedia. If you are completely unfamiliar with The Brethren Encyclopedia, a copy is generally on display at our General Conference each year.

Submitted by

Brother Robert Lehigh  
5137 Waltersdorff Rd  
Spring Grove, PA 17362

Who may be contacted for more information or an order form.



## MARRIAGE

### BLOCHER-RICE

March twenty-second the chosen date to be joined in Holy Matrimony: Brother Zachary David Rice, the son of Brother David and Sister Bonnie Rice and Sister Carla Sue Blocher the daughter of Brother Stephen and Sister Karen Blocher. May the Lord bless this union in His loving service.

Address of the newly weds: Zachary and Carla Rice

635 N. Hyatt St., Apt. 7

Tipp City, OH 45371

## NEWS ITEMS

### 2003 GENERAL CONFERENCE

The Lord willing, the Fourth District of the Brotherhood plans to host General Conference, June 7 through 11, 2003.

Conference attendees arriving prior to the Saturday afternoon service should go to the Pleasant Home Church for registration and lodging information. There will be lunch served there. When making reservations please tell the Lodging Committee when and where you are arriving. The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. Telephone 209-551-8634.

Directions: Attendees arriving on Highway 99 north or south take the Briggsmore exit. Follow Briggsmore east (approximately 6 miles) to Claus. Turn left on Claus, one forth mile to Sharon Ave. Turn left on Sharon. Church is at the corner of Claus and Sharon.

Attendees arriving on State Route 132 from San Francisco, turn left onto Carpenter Road. Follow Carpenter which turns into Briggsmore when you cross over Highway 99. Then you will follow the above directions.

Attendees arriving for the 2:00 P.M. service on June 7 should go to the Conference facility, Modesto Church of the Brethren, 2301 Woodland Ave., Modesto, California. The telephone number there is 209-523-1438. Directions: Attendees arriving on Highway 99 north or south take the Carpenter Rd. exit. Go south on

Carpenter Rd. approximately 4 blocks. Turn right on Woodland and go approximately 5 blocks. The church is on the right just past Rosemore Ave. Attendees arriving on State Route 132 turn left onto Carpenter Road, then left onto Woodland Ave.

ARE YOUR RESERVATIONS IN? If not, contact:

Brother Henry Walker  
12409 Terrace View Ct.  
Waterford, CA 95386  
209-874-2832  
henrypools@juno.com

Brother Henry Walker

On behalf of the Arrangements Committee

#### NOTICE

All business for General Conference needs to be in my hands by April 21, 2003. Thank you for your help in this matter.

Bro. Tom St. John

Writing Clerk, General Conference

20380 Co. Road R

Alvordton, OH 43501

(419) 924-5242

tomsusiest.john@juno.com

#### WEST FULTON, OHIO

The West Fulton Congregation is looking forward to their Lovefeast the weekend of April 18, 19, and 20. Services will begin Friday evening at 7:30, then on Saturday at 2:00. Bro. Tom St. John is to be the speaker. Pray for these meetings and all are welcome to attend.

Sister Dianne Heisey, Cor.

#### WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation plans to have our Lovefeast, Lord willing, on May 4. All are welcome to join us.

Sister Jane Valentine, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR MAY 2003**

May 4 - Rowing Without Jesus - Mark 6:45-56

1. In a spiritual sense, have you ever struggled with the "rowing" in the darkness of the night, and made little progress?
2. Describe what you think was the disciples' understanding and perception of spirits.

May 11 - Mothers' Day - II Kings 4:8-37

1. What positive characteristics do you see in this Shunammite woman?
2. If at times our wives have a greater perception of a spiritual issue, how do we as husbands respond to that?

May 18 - Cleaning the Outside Doesn't Reach the Heart - Mark 7:1-23

1. Can the practice of any ceremony ever cleanse the heart?
2. Can you think of any examples today whereby men make the Word of God of none effect through traditions or cultural practices?

May 25 - Dogged Faith and New Formula For Healing - Mark 7:24-37

1. On what basis did this Syrophenician woman receive her request?
2. Why do you think Jesus put his fingers in the deaf man's ears, and spit, and touched his tongue, rather than simply speak a word of healing?



## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 2003**

May 4 - The Prodigal Son - Luke 15:11-32

1. When the prodigal took his journey to a far country do you think he considered where the journey might end?
2. What two things were necessary for the prodigal to do to be reconciled to his father?

May 11 - Mothers - Gen. 21:6, I Sam. 1:22, Luke 1:41-46, II Tim. 1:5

1. What is the most noble desire that a mother could have for her children?
2. In what ways can a mother contribute to the fulfillment of that noble desire?

May 18 - The Unjust Steward - Luke 16:1-13

1. Explain in practical application the principle: "Faithful in the least—Faithful in much" "Unjust in the least—Unjust in much".
2. In what ways are you responsible as a steward even in your youth?

May 25 - The Sheep - Matt. 18:12, 25:31-46, Luke 15:1-7

1. Did you ever see yourself as the lost sheep out on the mountain being sought by the Good Shepherd?
2. If you are one of the ninety nine in the fold, how do you feel towards the sheep or the lamb that is gone astray?

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# BIBLE MONITOR

VOL. LXXXI

MAY, 2003

NO. 5

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## I AM THE WAY

"I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6

"I am," says Christ, "the Way";  
Now, if we credit Him,  
All other paths must lead astray,  
How fair soe'er they seem.

"I am," says Christ, "the Truth",  
Then all that lacks this test,  
Proceed it from an angel's mouth,  
Is but a lie at best.

"I am," says Christ, "the Life";  
Let this be seen by faith,  
It follows, without further strife,  
That all besides is death.

If what those words aver,  
The Holy Ghost apply,  
The simplest Christian shall not err,  
Nor be deceived, nor die.

A hymn by Joseph Hart - From the Gadsby Hymnal

Selected by Brother Lynn H. Miller  
70 Round Barn Rd., Newmanstown, PA 17073-9162

## JESUS AND SIMON'S FAMILY

During Jesus' ministry, there were many times He did not have a place to stay. He traveled over the area, not having a home to which He could return. He was unappreciated in Nazareth. Capernaum was His headquarters during His Galilean ministry. Although He had created the whole world, He did not have a place He could call His own.

When He traveled to Jerusalem, for the various feasts, He did have a place to stay. He often came to the home of Simon. Simon was the father of Mary, Martha and Lazarus. Here Jesus could find the ever busy Martha, the contemplative Mary and the good friend Lazarus. Each of these people touched His life. He loved them all.

His most dramatic visit to this home was when Lazarus had died. For four days he had been laid away in the tomb, till Jesus and His disciples came to pay their respects. He found the neighbors and professional wailers giving vent to their grief. He first found Martha, whom He was able to comfort with thoughts concerning the resurrection. He assured her that not only would Lazarus arise in the future resurrection, he would arise from this entombment. He found Mary to be beside herself with grief over her brother's passing. It was Mary's desire to mourn at the cave holding Lazarus' remains that brought them all to the cemetery. There Jesus tried to comfort all. After prayer, Jesus called Lazarus

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forth from the cave still wrapped in his graveclothes. This restoration of life made Lazarus a great witness to the power of Jesus.

Later, Mary brought a costly vial of spiknard with which to anoint Jesus a few days before His death on the cross. Although some criticized her use of this heirloom to anoint Jesus, He was pleased with this service.

During an earlier visit to this home, disagreement erupted between the sisters. Martha had been very busy preparing a meal to entertain Jesus. While she labored, she was troubled by her sister's choice to converse with Jesus rather than to help with the meal. The weight of this neglect finally caused her to complain to Jesus about Mary's lack of cooperation. Jesus appreciated the work Martha was doing, but He also realized that life was more than work. There was also the contemplative side of life. He was glad Mary had chosen to listen to His words, which fostered spiritual life.

Jesus loved all the members of this family. Each member had strengths and weaknesses. Busy Martha did not always appreciate the Spiritual side of life. Mary appreciated the spiritual lessons of life, but could fail to implement these lessons in a structured and meaningful way. We know little of Lazarus' life, until after his resurrection, he was willing to be seen with Jesus as a witness of Jesus' great power.

Mary and Martha might represent to us two views of Christian life and service. Martha might represent the organized, regulated Christian life that is concerned about how a life is lived. Mary might represent a view of life more contemplative. It may be a life of study and questioning as it looks at the Word of God. It may be life lived by spiritual direction without organization or rule.

These two views of Christian living are ever present with us in our Church fellowship. The Brethren have always had a tension between the Anabaptist and Pietistic influences of their background. The Anabaptist background, represented by Martha, is the believer's Church. There are very definite expectations of each member. There are rules to be followed so the work will be orderly. The Pietistic view, represented by Mary, is studious of the Word and seeking expression in many ways. The Pietistic



view is a more individualistic religious view. It may be based on an emotional response. It's individualism is often unwilling to yield for the body's good.

The tension between these two views among the Brethren has caused problems from the beginning. There have been splits and separations because the tension could not be regulated. Each view is powerful and good, but neither can be pushed to the extreme or the body will cease to exist. The Anabaptist view can become so legalistic that the life of the body is drained. The Spirit has no place to operate. The Pietistic view can become so unregulated and free that the body ceases to exist because each believer has his own belief and practice. For the Church to exist, there must be a mixture of the regulation of the Anabaptist with the spiritually directed Pietism.

Jesus loved both Mary and Martha. He wants both to exist and cooperate within the family of God. He wants us, like Lazarus, to be witnesses as the resurrected children of God.

M.C.Cook

## **AN ELOQUENT PREACHER MISSES THE MARK**

Acts 18:18-28

Something really clicked between Paul and Priscilla and Aquila. Paul took them with him on some of his travels.

Paul took some kind of vow in Syria. He had his head shaved in Cenchrea. This was apparently a Nazarite vow, as described in Numbers 6:18. Acts 21:24 gives a glimpse of a reason for Paul's action, along with I Corinthians 9:20. Paul apparently wanted the Jews to know that he still walked "orderly," and that he himself kept the Law. His goal was to win them over to Jesus Christ. "And unto the Jews I became as a Jew, that I might gain the Jews..." (I Corinthians 9:20a)

After reading all Paul had to say about law and grace in the book of Galatians, one wonders why he felt it was so important to take an Old Testament vow in order to impress the Jews. He loved them, and wanted to win them over, even though they were the ones who gave him the most trouble!

Paul's goal was to keep the feast in Jerusalem, which would have then been the fulfillment of the vow he took. So he didn't stay very long at Ephesus, but pressed on for Caesarea, "and gone up, and saluted the church (at Jerusalem?)," he then returned to Antioch. After spending some time there, he went all over the country of Galatia and Phrygia to the churches one by one, "in order," strengthening all the disciples. He was grounding them in the truth. (By the way, this was the beginning of his third missionary journey.)

The next several verses tell what happened when someone was not grounded in the truth. I am very happy that the Holy Spirit chose to include this incident.

Apollos was a very eloquent preacher! He knew the ways of the Lord. But his knowledge was incomplete. He knew nothing of the ministry of the Holy Spirit. He only knew to baptize people unto repentance, as did John the Baptist. He was missing the whole concept of the baptism of the Holy Ghost, which even John the Baptist prophesied would come (Matthew 3:11).

Then Aquila and Priscilla come on the scene. After they heard Apollos preach, they realized this concept was missing in his ministry. So they took him away privately, and explained the way of God more accurately. What a good example for us to follow! In this case, there was no need for a public rebuke. Aquila and Priscilla's goal was to **enhance** the ministry of Apollos, not to tear him down!

The next seven verses in chapter 19 tie in with this, but we will let them go until next time.

**Summary Thought...**Paul was willing "to become all things to all people" (I Corinthians 9:20) in order to reach them with the Gospel message. In spite of all the persecution bestowed upon him by the Jews, yet Paul was eager to do whatever it took that he might get yet another chance to minister to them.

Respectfully Submitted,  
Brother Robert S. Lehigh

## MY JOURNEY

I want to share what I call my mission testimony. My desire is that this will encourage someone who may be going through a struggle or situation similar to mine.

My journey started in the summer following my sophomore year in high school. As a child growing up, I had always wanted to become a missionary when I was old enough. I was not sure where or when this would happen, but doing missionary work was always a dream of mine.

My school years passed by, and it was soon time to graduate from high school. I filled out an application to a community college in my home area and received a full scholarship. After being accepted, I took two summer semester classes. All the while, I was fighting God's will. God wanted me to do missionary work, and I stubbornly said, "I will do missionary work when my degree is acquired." Let me tell you, I was very miserable when I was not doing the will of God. I knew what He wanted me to do, but I was not doing it.

Later, I signed up for fall classes with eighteen credit hours. This was an attempt to fill time and to help me forget how miserable I was. The day for orientation came, and I was sitting in my childhood lab class. At this time God was really laying upon my heart that this was not where I should be or what I was to be doing. He told me I was to do His will first, then my own. I left orientation feeling a little confused and not sure what to do. I knew I had gone too far and had definitely gone against what God wanted for my life.

I left the college and drove to work. It was a thirty minute drive and this gave me a lot of time to think. I arrived at work and called home to Mom. I told her how I felt and that I thought I was to go do missionary work. She said that when I arrived home from work, she, Dad, and I could all talk more about it. My parents stood firmly behind me that was truly a blessing I did not see at the time.

The next morning I called the Dean of Students at the college and told him I felt God was calling me to the mission field, and that I was declining my scholarship. He said if I ever wanted to come



back to just call. He was supportive and indicated he wanted the Lord to bless me as I did His work. This really encouraged me!

My encouragement soon turned to discouragement. I told some people directly and others found out indirectly. Some people thought I was out of my mind for giving up a full scholarship, and others thought I was crazy to go to a mission I had never been to before. Others did not know what to think. Naturally, this made some doubts come into my head. I wondered if this really was what I was to be doing. There were many nights I would lie awake and not be able to sleep. I would think, "What have I gotten myself into?" Looking back at it now I realize this is what the devil can and will do when he thinks he may have you doubting. With many prayers and nights of lying awake crying, the Lord led me through. It was hard to leave home, but I truly felt a peace that this was what I was to do.

I arrived at the Torreon Navajo Mission on August 13, 2001, and am currently serving my second year and plan to stay for a third year. I truly enjoy my work! My experience as a missionary to the Navajo people has proven over and over to me that it is worth all the discouraging times, all the disappointments, and all the earthly things I had to give up.

My prayer is that my story may encourage you. May I be one voice to say that when you do God's will, yes, there will still be hard times, but the blessings and spiritual rewards you will receive are so much greater and worth much more than any doubts or obstacles Satan or anyone else may throw in your way. I encourage everyone to always do the will of God and trust Him through your hardest struggles and problems.

Serving Him in Torreon,  
Sister Rachel Heisey

## **MY TESTIMONY TO ENCOURAGE OTHERS**

In today's society the future looks pretty dark to a lot of people, but to others there is light and hope in Jesus. A lot of the talk going on today is about war. What would happen to us as Christians if there would be a draft? Would we be able to follow Jesus'

teachings and hold fast to our faith in Jesus even if we are cruelly persecuted for it? I would hope that our answers to these questions would be "yes".

In the Bible, Jesus has given us instructions about these things. Jesus says in John 10:10, "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." In Exodus 20:10 God tells us, "Thou shalt not kill." Matthew 26:52 says, "Then Jesus said unto him, Put up again thy sword into its place: for all they that take the sword shall also perish with the sword." Through this we can see that as believers of Christ, He does not want us to go to war and fight.

He gives us instructions in Matthew 5:38-48. "If someone smites thee on thy right cheek, turn to him the other also." Verses 43-45 say, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, Bless them that curse you, Do good to them that hate you and Pray for them which despitefully use you: That ye may be the children of your Father which is in heaven:" Instead of going to war and killing people, we need to follow Jesus' teachings in these verses.

It may be hard to stand for Jesus but I know with full confidence that He will help us endure faithfully to the end. Peace comes when we believe this with our whole heart. There may be a lot of unrest, trouble, and turmoil in the world right now but Jesus still is with us and that is why we can have peace. He said, "Lo, I am with you ALWAYS, even unto the end of the world." This is a blessed promise to cling to all the time. May we always remember to stand true to Jesus and He will help us through our troubles if we put our trust in Him. He is able!

In Christ,  
Sister Lucy Kasza

### **MY TIME IN AFRICA**

As I reflect back to my time in Africa, so many memories come to me...



Jere, Nadine and I attended Philip's fund raiser. We took public transportation and what a ride that was! We walked to town to the stage. It did not take long for someone to notice that we were in need of a ride. We were on our way before long. There were eleven of us in the car. Yes, it was quite snug! The rear of the car wobbled horribly. It felt as if the axle were bent or something. Jere asked the driver if this car would get us to Chepkornishwa. The driver did not respond so we figured he did not know English.

Chepkornishwa is a half hour drive in a good vehicle. With prayer we did make it safely to our destination. When we got there we ate rice with meat in Philip's mud hut house. After everyone ate, there was a time of devotion, then it was time for the gifts to be given. A group of ladies gave each of Philip's family an article of clothing. A couple of them dressed them as the others sang and jumped up and down. The Pokots do a lot of singing. We headed out to the road before everything was over. We wanted to get home before dark. The first car we got into did not end up taking us home because the key broke as they were opening it for someone to ride in it. So that car was lifted (yes, lifted!) off the road, and we got another car to take us home. This ride was fairly comfortable, except for Nadine sitting on my lap.

We went to a Pokot pre-wedding. We sat on the ground for an hour, then it was finally our turn to eat. After everyone ate (there was at least 600 people) the audience gathered around the tent to begin the service. There was a group of singers singing behind five girls hidden under blankets. Two of the singers had to find the groom-to-be (David) in the crowd. It took a few tries before they found the right one. They took him to the girls hidden under blankets and he had to guess which girl was his wife-to-be (Agnes). After all of that, Pastor Hosea preached. The groom's family gave gifts to some of the honored guests.

Two weeks later we went to the wedding. It was rather unique, too. David and Agnes were married inside a building. The building only held approximately 150 people. There were probably around 500 people outside, trying to see what they could through the windows. After they were pronounced husband and wife, everyone went outside. We wazungu (white people) sat with the wedding party facing the crowd. There were two preachers, one



preached and the other interpreted. Agnes and David handed out the cake to the special guests and then the cake servers passed it out till it was gone. Everyone took turns giving their gifts. They received lots of milk gourds, a heifer, chickens, a sheep, furniture and lanterns. They served a meal of potatoes, rice and meat.

It was a real blessing to teach Sunday School. The children were so eager to learn. When it came to question and answer time, they were at the edge of their seats with their hands up the air. They are so eager to learn.

Nadine and I had a lot of fun with the young people at the Makutano Congregation. From telling stories to taking walks, we made a lot of memories. We had the opportunity to spend the night in one home. We stayed up late singing and talking. Nadine woke up at 5:00 from the roosters in the next room. I did not hear them; I slept very well. We were up at 6:30 because we had to be home by 8:00 to have Swahili class. James, our teacher, ended up coming at 8:00 to be sure we were awake. He found us eating breakfast of chai and bread, so he sat down and had a cup of chai while we finished.

Nadine and I took Swahili class one hour a day, Monday through Friday. It is an easy language to learn. We really enjoyed it. We had many laughs as James tried to get us to guess the meaning of words.

On New Years day, Nancy Noecker, Nadine, Salome, Nite and I took a walk. When we started our walk we had in mind to go behind the mission compound to the river, and play Uno or Phase Ten. We had not been walking very long when Salome asked me, "Do you want to go see where I was baptized?" I asked, "How far away is it?" She said, "Not very far." We walked and walked and walked. I was beginning to think we were not going to find our way home. We did make it to where she was baptized. We weren't there very long when Salome (who was standing on a slippery rock) fell in! She was totally drenched. We sat and played Uno on the bank for an hour and then headed home. We probably walked five miles that day, but it was a lot of fun.

We went to Mt. Elgon where we saw a bamboo forest, a few different wild life animals, and unique scenery, including several

caves. On our way to Nairobi we stopped in Nakuru and went on a safari which was a lot of fun.

I thank my Heavenly Father for giving me the privilege to visit Kenya. It is a beautiful country! I treasure the memories that I made there. Nadine and I were there almost two months, and enjoyed every minute of it. Saying "good-bye" was very hard. I never dreamed I would become so attached to the people.

In His Love,  
Sister Lucille Marks

### WHAT IS TRUTH?

John 18:38, "Pilate saith unto him, What is truth?"

Recently my sons and I paid a visit to the Gettysburg Battlefield. In July 1863 the Army of the Potomac engaged the Army of Northern Virginia in a battle that decided the fate of the Southern States in the Civil War. One hundred fifty thousand men fought for three days with over one third of them falling on the field. As we walked the battlefield I could imagine the Confederates in full battle array marching across the open field into the withering cannon fire of the Federal Batteries on Cemetery Ridge. I have been to Gettysburg over a dozen times and it always affects me. I remember all those many thousands of men dying or losing limbs or eyes. No one served on either side without being permanently affected one way or another. Some say that brothers fought against brothers.

The question is, what were they fighting for? With so many men involved and so much slaughter, you would think that at least one side of the conflict would be right, leaving the other side wrong. If you talk with someone from the South today, it is possible that they would think that the Confederacy was right. Most people from the North would say that the war was fought over slavery. This, however, might be wrong. Perhaps the North was fighting to retain control over the South. Most people at least have some kind of opinion.

Many men gave their lives, and do so today, to preserve some kind of ideal. What would you feel is important enough to die for?



Would the truth be precious enough to die for?

Pilate asked Jesus if He were a king. Jesus said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

Pilate then said, "What is truth?" Pilate, however, did not wait for an answer from Jesus. If he would have, Jesus would have no doubt told him, as in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Romans 3:4 says, "Yea, let God be true, but every man a liar." Comparing ourselves to God there is no truth in us. Truth is truly a precious commodity. It is found in the Lord Jesus Christ. Man, in his state of sin, cannot come near unto God.

Jesus Christ, born of a virgin of the Holy Ghost, the very Son of God, died upon the cross so we may draw nigh unto God. Only a sinless person could have done it. No mere man upon this earth could have.

People have died in tragic accidents or the result of murder, disease or old age. Some have died in battle, to make the earth safe for democracy or some other form of government. Yet the only thing worth dying for is Truth, contained in Jesus Christ.

This country has seen great freedom. We can do pretty much as we please. Yet, someday, perhaps very soon, persecution might come to the Christian. Persecution will try our faith to see if it will stand the test.

Will we stand for the truth? We see so much of God's Word compromised today. Many of the things that the church stood for in the past have gone by the wayside. In Revelation 3:2 it says, "Be watchful, and strengthen the things which remain, that are ready to die:" This appears to be our job in this, our day: to strengthen the things which remain. What will you do to uphold the truth?

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## NOT ASHAMED TO CALL THEM BRETHREN

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Hebrews 2:11.

We would not be so preposterous as to suggest that the "brethren" referred to in this verse are those who belong to the groups originated by Alexander Mack, especially not alluding to our own denomination. Yet it is a fact that the original Brethren desired not so much to start a new movement, as to return to New Testament Christianity.

The reason Christ is not ashamed to call these brethren is because they are sanctified. We will not enter into a discussion as to what this term involves but merely point out that all Bible scholars of whom we are aware, agree that it means "set apart." We believe this chapter gives several examples of being set apart.

The first verse reads, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." It is a well-established fact that much that was once considered Bible doctrine has now been lost in the modern church movement. Without being judgmental or hopefully sounding self-righteous we believe that our denomination teaches many Bible truths not practiced by others. For this cause Christ is not ashamed to call us brethren. The question is, are we ashamed to be called Brethren? Do we give the more earnest heed to the things which we have heard? The question is asked, "How shall we escape, if we neglect so great salvation?" The fact that this, within the context of the chapter, would almost certainly be referring to the salvation of one who has already been saved would lead us to believe that the question is referring to neglecting the great salvation we have rather than neglecting to be saved. We are not suggesting that the things we observe are our salvation nor even that they keep us saved, but it would seem like neglecting these things and letting them slip can lead to a loss of greater truths. It says that these things were "first began to be spoken by the Lord." While what we call the Gospels contain many of the teachings of Jesus, we believe that all of the New Testament is "His Word." "And was confirmed unto us by them

that heard him," in our mind includes those who were led by the Holy Spirit in their writings in a special way.

The inspired writer says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." When we are sanctified we can see Jesus through the eyes of faith. We can humbly rejoice that He, who had created the angels, was willing to be made a little lower than the angels. Yet, He was crowned with glory and honor. To realize that He tasted death for every man (and woman) should give us a two-fold desire. First of all, to tell others of this great salvation, and secondly, to desire to live lives worthy of it should be our goal.

We read, "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." We are not to be boastful of our own accomplishments but we are to encourage the brethren. We believe this is how Jesus declares our name unto His brethren. We do not believe in this instance "sing praise unto thee" speaks of literal singing. It is good to hear the praise of others for our efforts but it is much more important that we hear the praise of Jesus Christ! When the Lord speaks to our heart to write or speak on a certain subject we often wonder how it will be received. While it is not our desire to offend anyone, we are much more concerned about offending our Lord.

The Scripture goes on to record, "And again, I will put my trust in him. And again Behold I and the children which God hath given me." We can certainly put our trust in the Lord Jesus Christ but this verse seems to be saying He will put His trust in us. What a responsibility that is! To think the Lord would put His trust in us to protect and preserve the faith. He would have others put their trust in us. Are our lives such that the babes in Christ have someone to look up to and follow? Are our teachings true to the Word of God that others can follow? We may not be an ordained official. These certainly have a special responsibility in this area. Elders to lead the flock and ministers to teach with the authority and reliability of Holy Scripture. Deacons to exhort from time to time and to aid in the discipline of members. Bible study teachers, though not necessarily elected officials have an awesome



responsibility along with those who open the time of study. If we hold none of these responsibilities, most of us express our thoughts on the Scriptures at one time or another. While none are infallible, we should desire to be accurate.

When we are approached as to why our sisters wear the prayer covering do we say that it is a practice of our church or share why Holy Scripture teaches this?

We realize that the subject of the holy kiss can be difficult in our present society. We sometimes forget that the same practice that makes it difficult was present during the time of the First Century Church. While it may not be necessary to share in words this practice with the world we should never be ashamed of living it out, especially in church services, rather than changing it into a handshake.

Washing another's feet can be humbling. If our Lord was humble enough to do it and instructed us to do likewise we dare not be ashamed to do so. These are the major practices that separate us from main line Christianity. When we practice these the Lord is not ashamed to call us brethren.

To be set apart is to be separate from the world. Hollywood movies are becoming more and more acceptable among professed Christians. The "good ones" can lead to the attending the "evil ones." Vulgar and blasphemous language in films is becoming acceptable "if the movie has redeeming value." Children's films that supposedly have Bible values are accepted by most. Those who do not attend the theaters often have them in the homes on video. What effect will this have on the children in later years?

We have often spoken and written on the danger of worldly dress becoming a part of believers' lives and casual dress becoming acceptable for worship. We are not the judge in these matters but we hope each individual will ask themselves if their actions will cause Christ to not be ashamed to call them brethren.

How concerned are all of us that Christ would not be ashamed to call us brethren (or sister). Let us each examine our own lives to see if we are truly living a sanctified (set apart) life. When that day of final judgment comes, may we be prepared to stand before our judge who will not be ashamed to call some brethren and will



send others into eternal punishment. The first step is accepting Jesus Christ as Lord and Savior.

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## CHILDREN'S PAGE

### ARE YOU KIND TO YOUR PET?

Proverbs 12:10

John was hoeing in the garden when he heard their family puppy yelping in pain. He threw down his hoe in haste and ran around the corner of the house. How shocked he was when he saw his little brother, Dan, beating Scuffy with a baseball bat.

"Stop!" he cried as he grabbed Dan by the shoulders. "Just what do you think you are doing?" Dan dropped the bat and Scuffy fled under the bushes.

"Scuffy chewed up my new baseball glove I got for my birthday!" declared Dan defiantly.

"That is no excuse for you to be so mean to a helpless animal. He is only a pup and wants to play. Chewing is a pleasant pastime for him and helps to promote strong teeth. If you would have put your baseball glove away in the proper place, Scuffy wouldn't have found it. What do you suppose Scuffy would have said if he could have talked to you? Perhaps he would have said, 'Please don't beat me! You left your baseball glove under the bed and it was so much fun chewing it. I didn't know I would ruin it or that it would make you so angry!'"

"Animals don't talk," said Dan disgustedly.

"I can think of a story in the Bible when a donkey did talk. He rebuked his master for beating him unjustly. His master beat him when he stopped and wouldn't go any farther because he saw an angel standing in the way, blocking the pathway. You must read the story of Balaam and his ass in Numbers 22:1-22."

At supper Dan felt guilty when Dad asked, "Where is Scuffy? He usually sits under the table begging for a bit of food. As a matter of fact, I didn't see him run down to meet me at the end of

the drive when I got home from work tonight."

Dan choked on his food while tears ran down his face. He ran out of the kitchen and sat on the porch steps.

Later, John joined him. "I know you are sorry for your unkindness. Why don't you fill a plate of food and call Scuffy for his supper?"

"Scuffy!" called Dan, "I'm so sorry I beat you. Come get your supper." Finally a little brown nose crept out from under the bushes. "Scuffy, I won't beat you any more!" Scuffy inched his way a little closer. Finally he reached his dish and let Dan pet him while he ate his supper.

For devotions that night, Father read Proverbs 12:10. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." After he read the scripture he laid the Bible down and said, "God wants us to be kind to one another, but also to dumb animals as well."

Sister Maxine Surbey

## BIBLE STORIES

### HE MAKETH THE DEAF TO HEAR AND THE DUMB TO SPEAK

Mark 7:31-37

Jesus had been way up in the northern part of Palestine in the land of Phoenicia. He had been along the coast of the Mediterranean Sea in the cities of Tyre and Sidon. Now He went toward the south till He came to the sea of Galilee in the country of Decapolis. While He was there the people brought unto Him a man that couldn't hear; nor could he talk right. This poor man couldn't hear the birds sing or hear children laugh. And because he couldn't talk plainly, it was hard for him to make people understand. I suppose if he could have had a wish that would come true he would have wished that he could hear and talk like other people.

When Jesus saw this unfortunate man He took him away from the multitude of people. Then Jesus touched the man's ears and his tongue and looking up to heaven He sighed and said, "Be opened."

Immediately the man could hear and he could speak plainly.

How happy this man must have been. It was almost too wonderful to be true. Now he could hear and talk just like others.

When the people that brought the deaf man to Jesus saw that he could hear and talk, they could hardly believe it. Jesus told them not to tell anyone, but they couldn't keep still. They told everybody they saw how Jesus had healed this man. They said, "He hath done all things well: he maketh the deaf to hear and the dumb to speak."

Brother Rudy Cover

## **THE BOY AND THE MAN**

J.H.Moore

### **Painting and Reading**

So I took up the paint brush again, and worked quite steadily at the business. Every two weeks Brother John Barnhart, our only minister, preached. He was a good talker and also a good singer. I carried a small blank book and made notes of all his sermons. This proved excellent training for me. A Sunday-school was started and I was selected to teach the men's class. The work of course was to my liking and I was again in my element. The winter following my health failed me and I could not attend school or do anything else. I was cut off from my books for weeks. I did some traveling and that helped me.

By spring I was able to take my paint brush again, and soon found my way into Urbana, where I had plenty of work. Each Sunday morning I walked four miles to meet my Sunday-school class and also to attend the preaching services. Early in the spring a heavy cold had settled on my lungs, and left me with a severe and painful cough. I felt sure that I was running into consumption, and having little confidence in the doctors, when it came to an ailment of that sort, I sent for a standard work on the cause and treatment of lung diseases, and started in to study my own case. In the work were the testimonies of a number of persons who had overcome the disease by natural methods. One was that of a lady, who each morning rubbed her chest with a coarse towel, applied cold water, gave herself another rubbing down, then dressed, and walked briskly a mile, while breathing deeply. It



occurred to me that this was sensible, and every morning, before breakfast, found me taking the special treatment. At that time a long board walk connected the two cities, Urbana and Champaign, and I made use of the walk, passing over the ground now occupied by buildings of the State University. While not being permitted to enter the university, still I got a whole lot of good out of my tramps over the grounds, for inside of three months I was in my normal condition. The cold hand baths and the thorough rubbing have been kept up until the present date. I ascribe the general good health that I have enjoyed all through life to this habit. When living in the North it made little difference how cold it was, I had my cold-water hand bath.

My leaving the rural sections and taking up work in town was not exactly to the liking of the town painters. They called me the "country painter," and thought that I should limit my operations to the country where I more properly belonged. Still they treated me gentlemanly and we remained on good terms. Regarding our habits, there were some striking differences between us. I used no tobacco and never entered a saloon. This was more than could be said of the average town painter. Furthermore, when not at work they frequently appeared on the streets wearing their soiled paint clothing. I made it a rule, when my day's work was over, to clean up and appear on the streets as well dressed as other young men.

Should I have to be out of work for a few days I would not lounge around on the streets. I remained in my room and put in the time reading, going down into the business part of the town during the noon hour and in the evening. My idea was to impress people with the thought that I always had work enough to keep me fully occupied, for I knew that it is the busy man who is called on when important jobs are to be let. Some may say that this was an attempt at deception. Well, it is not a bad kind of game for a young man to play.

## OBITUARIES

WILBUR LEEROY UPLINGER, JR.

On January 29, 2003, Wilbur LeeRoy Uplinger, Jr. was taken

home to be with his Lord. LeeRoy was 56. He accepted the Lord at an early age and continued to grow in his Christian life and work for the Lord until his death.

LeeRoy drove a tractor trailer for A.B.F. Trucking and was also active with the Christian Truckers Association.

Throughout his Christian life LeeRoy had a profound effect on many people's lives with a card ministry in which he sent out hundreds of cards each year to family, friends and co-workers.

LeeRoy is survived by his mother, Thelma Uplinger of Mt. Crawford, Virginia; three sisters, Jane Lickey of Manassas, Virginia, Kay White of Mt. Crawford, Virginia and Jackie Carr of Harrisonburg, Virginia; one brother Richard Lee Uplinger of Geer, South Carolina. He was preceded in death by his father Wilbur Uplinger, Sr. and a brother David P. Uplinger.

The family of LeeRoy Uplinger would like to thank you ALL, Brothers and Sisters for all the cards and phone calls we received and we ask God to bless you richly for it.

The Uplinger Family

#### OWEN E. STOUT

Owen E. Stout, 85, of rural Wabash, Indiana, died at 11:38 P.M., Sunday, February 2, 2003, at Wabash County Hospital.

He was born on August 22, 1917, in Cass County, to Walter Edward and Ola Fern (Nead) Stout. He married A. Irene Harris on August 2, 1941.

Seeing a need for a closer walk with God, he became a member of the Midway Dunkard Brethren Church.

On September 8, 1946, he and Irene joined with the Primitive Dunkard Brethren Church near Greenville, Ohio. The Primitive Dunkard Brethren then merged with the Conservative German Baptist Brethren on October 29, 1948, after which Owen and Irene joined the Conservative German Baptist Brethren. Brother Owen was installed into the deacon's office on April 24, 1954, and later installed into the ministry on August 5, 1961. They traveled many miles throughout the years to attend the spring and fall Lovefeasts in the East with brethren and sisters of like faith.

Brother Owen loved to sing at home, in the car, at church or



wherever he went. He had a great concern for "the Church" and a greater concern for the lost souls wandering in the field of sin without the Shepherd.

Even though Brother Owen attended the Plevna Dunkard Brethren Church of Plevna, Indiana, he was a member of the Conservative German Baptist Brethren Church, Shrewsbury, Pennsylvania. He is greatly missed by his home church congregation.

Owen retired in 1992 after 51 years of service with the former Casco Inc. in Indiana.

Owen was preceded in death by his wife, Irene, February 14, 1991, his father, Walter, April 20, 1972, his mother, Ola, January 15, 1985, and two brothers.

Surviving are a son, Leon (Judy) Stout of Wabash, Indiana; three brothers, Raymond Stout of Wabash, Indiana, Paul (Hazel) Stout of Roann, Indiana and Estelle (Mary) Stout of Marion, Indiana; two sisters, Orpha Moyer and Mrs. Richard (Wilma) Smith both of Wabash, Indiana; three grandchildren, Mrs. Brian (Laura) Fogel of Wabash, Indiana, Mrs. Jason (Kristina) Brooks of Warsaw, Indiana, and Mrs. Carl (Candace) Petrie of North Manchester, Indiana; seven great grandchildren; and a special friend, Charlene Miller of Shrewsbury, Pennsylvania.

Services were held at 10:30 Friday, February 7, 2003, at the DeLaughter-McKee Mortuary North Manchester Chapel with Brother Robert Carpenter and Brother Lloyd Keeny officiating. Brother Roger Keeny had the closing remarks at the graveside services. Burial was in the Laketon Cemetery where the body awaits the Glorious Resurrection!

The following was one of Brother Owen's favorite songs that he loved to sing.

### **What Would You Give In Exchange?**

Brother afar from the Saviour today,  
Risking your soul for the things that decay,  
O if today God should call you away,  
What would you give in exchange for your soul?



Mercy is calling you, won't you give heed?  
Must the dear Saviour still tenderly plead?  
Risk not your soul, it is precious indeed;  
What would you give in exchange for your soul?

More than the silver and gold of the earth,  
More than all jewels thy spirit is worth!  
God, the creator, has given it birth!  
What would you give in exchange for your soul?

If, when you stand at the bar by and by;  
When you are weighed in the balance on high,  
You should be sentenced forever to die!  
What would you give in exchange for your soul?

Chorus:

What would you give? What would you give?  
What would you give in exchange for your soul?  
O if today God should call you away,  
What would you give in exchange for your soul?

#### RUTH M. SNYDER

Sister Ruth M. Snyder of the Swallow Falls Congregation traded time for eternity on February 23, 2003. She leaves behind one son, Dwight Snyder, and a daughter Naomi Swartzentruber, as well as three grandchildren; Sylvia Beckman, Jason Snyder, Jennifer Burns, and one great-granddaughter Amanda Beckman. Many, many thanks to those of you who took the time to write her a note and send her cards. She always enjoyed her mail. Also, thank you to those who stopped to see her, or called on the phone. We can only thank you, but may God richly bless each one of you. She requested the following poem be printed with her obituary.

### **The End of Life's Road**

I have traveled the way of life's weary road;  
I have carried the burden of life's heavy load,  
I have noticed the workings of God's mighty hand,  
Which tells me His Word forever does stand.

I have cared for the loved ones placed in my care,  
And not for one moment my strength did spare,  
I have met life's happy hours, and also its tears,  
I have met many sorrows these long, toilsome years.

I have now come near to the end of life's road,  
I will soon take my leave for my heavenly abode,  
The years God has allowed me in life to remain,  
For these I but thank Him and praise His dear name.

My Brethren and Sisters I bid you a long farewell,  
I only can exhort you in life to do well,  
My children, and Grandchildren, don't weep for me,  
I have only passed over to wait there for thee.

#### **MAXINE E. LEATHERMAN**

Sister Maxine E. Leatherman passed from this life early Tuesday morning, March 25, 2003, at the Dilworth Center in Montpelier, Ohio following an extended illness.

She was born at McClave, Colorado on May 20, 1924, to Melvin C. and Sarah E. (Jarboe) Roesch. In 1941, after a farming accident took her father's right hand, the family moved to Fostoria, Ohio. They lived there three years before moving to Wauseon, Ohio.

On March 20, 1948, she married Charles A. Leatherman. They resided in Nappanee, Indiana the first part of their married life, prior to moving to Wauseon in 1949 where she lived the rest of

her life.

To this union were born three sons and one daughter. Russell (Diana) of Brooklyn, Michigan, Marvin (Kathy) of Wauseon, Ohio, Gary (Patricia) of Holmesville, Ohio and Elaine of Montpelier, Ohio.

At an early age Maxine accepted Christ as her Savior and became a member of the Dunkard Brethren Church where she served faithfully for many years. Along with being a homemaker she did washing and ironing in her home for many years. She loved to garden and spent much time canning and freezing vegetables that she and her husband raised. She enjoyed giving much of the produce away so others could enjoy it as well.

For many years Charles and Maxine's flower garden was full of gladiolas (up to 500 bulbs) and dahlias of many colors as well as bright red canna flowers. When the flowers were in bloom, Maxine would provide a fresh bouquet on Sunday mornings to be placed on the table in front of the church pulpit. Many times bouquets were gathered and given to the sick and shut-in friends and neighbors.

Music has always been an important part of her life. At an early age she learned to play the piano, organ and the accordion. Many Sunday afternoons would find her at the piano, playing and singing songs of Christian service and Heaven. Memory recalls times of standing and singing while she played, never tiring, and always asking "And what do you want to sing next?" She served as church chorister for many years and enjoyed being a part of ministry by way of music. Later in life, while still able, she would make monthly trips to a local nursing home accompanied by friends from church where the residents could enjoy singing along with the piano.

Surviving besides her husband and four children are six grandchildren, Sarah Ferris, Dereck (Mindi), Brandon, Travis, Malena, and Perry Leatherman, two step grandchildren, Paul Gotts and Kelly Schissler, one great-grandson, six step great-grandchildren, two sisters, Ruby Pike of West Unity, Ohio and Beulah Swihart of Goshen, Indiana. She was preceded in death by her parents, one sister Lucille Rupp of Pioneer, Ohio and an infant sister Dorothy.



Even though she will be greatly missed by her family and friends, we rejoice knowing that her suffering is over and that she is rejoicing in heaven with her Savior.

Services were held at the West Fulton Dunkard Brethren Church, March 28, 2003. Elder Harley Flory and Elder Robert Carpenter officiated. Burial was in the North Pettisville Cemetery.

We as a family wish to thank everyone for their support and prayers during the illness and passing of our wife/mother/grand-mother.

## **BRETHREN ENCYCLOPEDIA, INC.**

### **ANNOUNCES**

Third Brethren World Assembly

July 23-26, 2003

Grace College, Winona Lake, Indiana

Theme: Brethren Presence Around the World

Describing the World-wide Expansion of the Brethren Movement Established by Alexander Mack in 1708 at Schwarzenau, Germany.

Synopsis: The Brethren movement today is represented by more than 3,400 congregations with more than 600,000 members located in twenty-three nations around the world. In addition, Brethren serve in relief, rehabilitation, construction, and a variety of short-term as well as long-term missions.

Preliminary Program:

Wednesday, July 23, 2003

1:00-3:00 PM - Registration at the Westminster Hotel, Winona Lake, Indiana.

3:00 PM — Opening session.

Historical Roots of Church of the Brethren Missions since 1875.

Presenter, A. Ferne Baldwin.

Historical Roots of Brethren Missions since 1900.

Presenter, Ronald T. Clutter.

7:30 PM — Evening worship Session, Preaching by an International Brethren Pastor.

Thursday, July 24, 2003

8:30 AM — Brethren-sponsored Denominations and Congregations outside the United States. Presenter, Dale R. Stoffer.

1:30 PM — Church of the Brethren-sponsored Denominations and Congregations outside the United States. Presenter, Mervin B. Keeney.

7:30 PM — Evening Worship Session, Preaching by an International Brethren Pastor.

Friday, July 25, 2003

8:30 AM — Grace Brethren-sponsored Denominations and Congregations outside the United States. Presenter, (To be Announced).

1:30 PM — Social Service Work Around the World / Origins of Brethren Service in Mid-Twentieth Century. Presenter, Kenneth M. Shaffer, Jr.

Panel—How each of the Brethren bodies serve around the world.

7:30 PM — Evening Worship. Preacher, James L. Custer, Senior Pastor, Columbus, Ohio, Grace Brethren Church.

Saturday, July 26, 2003

8:30 AM — Assemble at the Bethany Church of the Brethren, SR 6 between New Paris and Milford, Indiana, site of the 1882 Annual Conference of the German Baptist Brethren Church. Visit Arnold's Grove, where tents were set up and railroads built spurs to deliver conference attendees close to the center of conference activities. Visit site of school house where Brethren leaders met to organize the Brethren Church. Travel to Camp Mack to experience a guided tour of the Camp Mack Mural History of the Brethren.

12:30 PM — Closing meal at Camp Mack.

Selected by

Brother Robert Lehigh,

who may be contacted for a registration form and/or more information.

## NEWS ITEMS

### 2003 GENERAL CONFERENCE

The Lord willing, the Fourth District of the Brotherhood plans to host General Conference, June 7 through 11, 2003.

Conference attendees arriving prior to the Saturday afternoon service should go to the Pleasant Home Church for registration and lodging information. There will be lunch served there. When making reservations please tell the Lodging Committee when and where you are arriving. The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto California. Telephone 209-551-8634.

Directions: Attendees arriving on Highway 99 north or south take the Briggsmore exit. Follow Briggsmore east (approximately 6 miles) to Claus. Turn left on Claus, one forth mile to Sharon Ave. Turn left on Sharon. Church is at the corner of Claus and Sharon.

Attendees arriving on State Route 132 from San Francisco, turn left onto Carpenter Road. Follow Carpenter which turns into Briggsmore when you cross over Highway 99. Then you will follow the above directions.

Attendees arriving for the 2:00 P.M. service on June 7 should go to the Conference facility, Modesto Church of the Brethren, 2301 Woodland Ave., Modesto, California. The telephone number there is 209-523-1438. Directions: Attendees arriving on Highway 99 north or south take the Carpenter Rd. Exit. Go south on Carpenter Rd. approximately 4 blocks. Turn right on Woodland and go approximately 5 blocks. The church is on the right just past Rosemore Ave. Attendees arriving on State Route 132 turn left onto Carpenter Road, then left onto Woodland Ave.

ARE YOUR RESERVATIONS IN? If not, contact:

Brother Henry Walker  
12409 Terrace View Ct.  
Waterford, CA 95386  
209-874-2832  
henrypools@juno.com

Brother Henry Walker

On behalf of the Arrangements Committee



**NOTICE**

At the April meeting of the Board of Directors of the Brethren Encyclopedia, the deadline for the Pre-publication special on Volume 4 was extended to December 31, 2003. Volume 4 can be ordered for \$60.00 (plus \$7.00 for postage and handling) which is \$20.00 off the price after this offer expires. Order forms are available from:

Brother Robert Lehigh  
5137 Waltersdorff Rd.  
Spring Grove, PA 17362

**THANK YOU**

Yes, eighty years have gone by and it's the Lord who giveth strength to go on. I am looking forward to a better Home that the Lord has promised to the righteous.

I thank those who showered me with many cards and phone calls, and also visits.

Praising His name,  
Brother Frank D. Shaffer

**ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2003**

June 1-Multiplication Facts of Faith: Jesus x Any#=Leftovers-  
Mark 8:1-12

1. What are the possible lessons we can learn by considering the facts that Jesus began with seven loaves and (after the people had all eaten their fill) there were seven baskets left over?
2. Why did the Pharisees desire that Jesus show them a sign from heaven?

June 8 - Right Answer Does Not Equal Understanding - Mark  
8:13-26

1. To what was Jesus referring when He spoke about the leaven of the Pharisees and the leaven of Herod?
2. Why did Jesus lead the blind man out of town before He healed him?

June 15 - Father's Day - Genesis 48

1. How did Joseph honor his father Jacob?
2. Why did the two sons of Joseph each receive inheritances in the promised land, while none of Jacob's other grandsons did?

June 22 - Answering by Faith Not Cheap - Mark 8:27-38

1. Why did Jesus not want the disciples to tell other men that He was the Christ?
2. How is it possible, as Jesus said, to save our life by losing it?

June 29 - A Trek to Remember but What Did They Talk About - Mark 9:1-13

1. Explain what is meant by Jesus being "transfigured" before Peter, James, and John.
2. Why did the disciples not understand when Jesus talked about rising from the dead?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2003**

June 1 - The Lord's Prayer - Matt. 6:9-13

1. What did Jesus mean when He said we are to pray after this manner?
2. How can we make the Lord's Prayer our prayer?

June 8 - God's Tool Chest - I Cor. 1:21-31

1. How can the chosen methods of God work even though they seem to be opposite of what man expects?
2. What is the reason God uses these methods?

June 15 - Fathers - Gen. 27:26-27, I Kings 2:1-4, Luke 1:67, Acts 10:2

1. Why did Jacob deceive his father Isaac?
2. What was the charge of David to his son Solomon?

June 22 - Temperance-Prov. 16:32, Dan. 1:8, Romans 14:21, I Cor. 9:25-27

- 1 - In what should a child of God be temperate?
2. Give examples of times in which being temperate will actually require us to totally abstain.

June 29 - Mountain Climbing - Matt. 5:1-26

1. How can we be salt and light in the midst of a sinful world?
2. How are the spiritual standards of Jesus Christ higher than the standards of the Old Testament law?



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# BIBLE MONITOR

VOL. LXXXI

JUNE, 2003

NO. 6

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## THE SEEDTIME OF LIFE

The bud will soon become a flow'r,  
The flow'r become a seed,  
Then seize, O youth, the present hour:  
Of that thou hast most need.

Do thy best always—do it now;  
For in the present time,  
As in the furrows of a plow,  
Fall seeds of good or crime.

The sun and rain will ripen fast  
Each seed that thou hast sown,  
And ev'ry act and word at last  
By its own fruit be known.

And soon the harvest of thy toil,  
Rejoicing, thou shalt reap,  
Or e'er thy wild, neglected soil  
Go forth in shame to weep.

-James Very



## FRUIT

We have enjoyed Spring. It is a time when we see the trees leaf out. We see the blossoms and buds upon the trees. We begin to think, as the small fruits begin to set upon the trees, of the time in a few weeks or months when we shall enjoy the ripened fruit upon those trees.

We enjoy fruit for many reasons. Fruit is pleasant to look at. Eve was attracted to the forbidden fruit by its appearance. The sight of fruit hanging on the tree is pleasant. It offers hope of a harvest in the near future. Fruit tastes good. The sugars in fruit are more nearly digestible than sugars found in other forms. Fruit is nutritious. It is a food group that is recommended for our well being. Many different fruits are available, depending upon the season and the area.

God in his wisdom has given man a work to do in raising fruit. Man chooses the trees to be planted. He chooses the place to plant them. He works up the ground to provide a good seedbed for the new plants. He waters them and keeps the weeds from usurping the tree's needed nutrition. When the trees have brought forth their harvest, he reaps the crop. God remains the One who gives the increase.

Paul applies this fruit harvest to Spiritual work as well. He writes that he had planted, Apollos had watered, but God had given the increase. God wants the assistance of men in both fruit

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## THE BIBLE MONITOR

JUNE 2003

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culture and in the Spiritual realm. He makes fruit-bearing a partnership between men and Him.

God does expect fruit in each of our lives. Once we have laid the foundation of faith, repentance, confession, baptism, laying on of hands, it is expected that we will build upon that foundation. A foundation that is not built upon will soon crumble. Neither fruit nor a worthwhile building can survive without the foundation being laid.

Fruit is dependent upon many helps. The helps in our Spiritual lives are also many. They require a persistence in use and a desire for accomplishment. Fruit bearing is slow. It often does not seem to be happening, so we are almost surprised when fruit begins to appear and to ripen.

Spiritual fruit may not ripen quickly either. The effort may seem too great. The lack of effort will seem normal. The enemy of our souls will present fruit growing as an useless activity. He will show us so many other things that we could be doing that would be easier and more enjoyable. Since fruit ripens at different times, we should not expect all our Spiritual fruit to be ripe at one time. We need to be continually cultivating all the fruits. We need to give extra attention to those that are not ripening as fast as we wish. We may do well in one area of our Spiritual life, but not as well in others. That means an extra effort and alertness in those areas needing more attention.

Since our Spiritual fruit is fruit of the Spirit, we must remember that the fruit will come only as the Holy Spirit has an opportunity to work within our lives. Our efforts at raising fruit may come to naught if we have not allowed God to give the increase. Jesus spoke of the necessity of the branch being connected with the root. Without the root there would be no life in the trunk. Without a living trunk, the branches would be dead. Without branches that were alive, no fruit could be produced. In our Spiritual lives we must be sure we are connected with the root. We must have a connection with God through Jesus Christ. Our connection should be through the Holy Spirit.

Paul and Apollos, each, had a work and duty, but the increase ultimately came from God. We must be planting and watering as



the Spirit directs. God will cause the crop to ripen as He sees best. He expects us what He knows would be for our best and His honor and glory.

What will be the harvest of our crop? Will it be the fruit that God has expected and we have wished for or will it be the fruit that comes naturally? Will we be ashamed of it? If we allow our natural man to produce the fruit of our lives, the fruit will fulfill the natural lusts of the flesh rather than the desires of the Holy Spirit.

As the season for the ripening of fruit and the other crops nears, what harvest are we expecting? Will the harvest reflect what we have planted and watered? Or will it reflect the weeds and the briars that have grown naturally? Paul warns that whatsoever we sow will be what we reap. God can not be fooled.

What have you sown and nurtured in your life? Have you sown the good seed and watered it with Spiritual desire? What harvest do you expect to reap at the end of your growing season? Are you continuing to produce fruit?

M.C.Cook

## HUSBANDS AND FATHERS AS KINGS

The feminist culture of the modern world tends to lump all adult males into the category of "worthless". Our world is full of wicked and incapable men, but there are many Christian men who are striving to live to the glory of God. They allow the Holy Spirit to control their lives and are the strong, loving leaders that God has called them to be. These are the men who deserve to be remembered for their efforts to be Christ-like and to lead their families with sacrifice and love. For this Father's Day, I would like to think of fathers and husbands as "kings" in the "kingdom" of their family.

The verses that first made me think of fathers and husbands as kings is found in I Timothy. "I exhort thee, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For **kings**, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2:1-2) As I meditated on the phrase "all that are in



authority", I realized that included husbands and fathers. I then began to think on the idea of kings being in authority, and even though our husbands and fathers aren't the monarchical leaders of a nation, they are the leaders of our homes, and by thinking of them as "kings" in the home, we can learn some interesting thoughts from Scripture. I have included my thoughts from the following verses; you will probably come up with many applications of your own.

### Empowerment

"For the kingdom is the LORD'S..." (Psa 22:28) [A man's family is a gift to him, but it still belongs to the Lord.]

"And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book..." (II Kings 23:3) [He should choose to abide by the commandments of God, and to listen to the leading of the Holy Spirit.]

"For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved." (Psa 21:7) [Father-kings need to trust in God to help them be the fathers and husbands they need to be, trusting that through God's mercy they will be able to fulfill their responsibilities.]

"...and he (God) shall give strength unto his king, and exalt the horn of his anointed." (I Sam. 2:10) "The King shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!" (Psa. 21:1) [Trusting and abiding in God will bring joyful thanksgiving for the man who recognizes that it is God's strength that enables him.]

### Wisdom

"Be wise now therefore, O ye kings:...Serve the LORD with fear, and rejoice with trembling." (Psa 2:10-11) "But the king shall rejoice in God;..." (Psa 63:11) [So the wise man is the one who serves the Lord, and rejoices in Him.]

"All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth." (Psa. 138:4) [For the wise

father and husband realizes that by obeying the words of the mouth of God he can be a good leader.]

"By me kings reign,...(Prov. 8:15) [By wisdom, which God has promised to give to those who ask Him.]

### **Authority**

"Where the word of a king is, there is power: and who may say unto him, What doest thou?" (Eccl. 8:4) [A man, as the head of his home, has the final say in a matter.]

"The fear of a king is as the roaring of a lion:..." (Prov. 20:2a) [Children should have a deep respect for their fathers, just as they would fearfully respect a roaring lion.]

"The kings wrath is as the roaring of a lion [quite awesome!]; but his favour is as dew upon the grass [refreshing and peaceful]. Prov. 19:12

"A king that sitteth in the throne of judgment scattereth away all evil with his eyes." (Prov. 20:8) [Sometimes the only discipline needed from a respected father is a look.]

### **Leadership**

"A divine sentence is in the lips of the king: his mouth transgresseth not in judgment." (Prov 16:10) [He will learn how to judge family matters correctly, and give the needed discipline, while speaking words of wisdom with love.]

"Righteous lips are the delight of kings; and they love him that speaketh right." (Prov. 16:13) [He will usually say the right things, because his heart is under the control of the Holy Spirit.]

"Excellent speech becometh not a fool: much less do lying lips a prince." (Prov. 17:7) [He will not lie.]

"...but the honour of kings is to search out a matter." (Prov. 25:2) [He will look into a situation and try to understand it, rather than making quick and rash judgments.]

"The king by judgment establisheth the land:" (Prov. 29:4) [By his judgment he will establish rules and requirements in his family, rather than having an "anything goes" attitude.]

"The king that faithfully judgeth the poor, his throne shall be established for ever." (Prov. 29:14) [A father who is willing to

listen faithfully (often!), and judges his children's matters rightly, will be honored by them, even unto old age.]

"A wise king scattereth the wicked, and bringeth the wheel over them." (Prov. 20:26) [Fathers-kings should be observant and attentive to any wicked thing that may threaten the family, and should take action to keep it out of his kingdom.]

### **Threats to the kingdom**

"It is an abomination to kings to commit wickedness: for the throne is established by righteousness." (Prov. 16:12) [A sinful man may lose his throne and his kingdom.]

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted." (Prov. 31:4-5) [A man who drinks to excess may forget the rules he has established in his own home, he may forget the laws of God, and as a result may fail to care for the needs of his family.]

"Give not thy strength unto women, [in your imagination, in the pleasure of sensual pictures, or of the real live thing] nor thy ways to that which destroyeth kings." (Prov. 31:3) [Anything which leads to an inability to properly lead the family, or that entices a man to sin.]

"The king...that receiveth gifts overthroweth it (his kingdom)." (Prov. 29:4) [A father who bows under the pleadings and beggings of his children, trying to make sure they are always "pleased" with him, is tearing down his own family kingdom.]

### **Benefits to the kingdom**

"A wise king scattereth the wicked, and bringeth the wheel over them." (Prov. 20:26) [As leader and protector, a man needs to come against wickedness that may threaten his family.]

"Save, LORD: let the king hear us when we call." (Psa. 20:9) [A man needs to be a listener; taking the time to attentively listen to his children or his wife when they call him or want to talk to him.]

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him,..." (Gen. 14:18-19) [Father-kings are also priests of their



family, to bless them and teach them of God.]

"And the king went up into the house of the LORD,...and he read in their ears all the words of the book of the covenant which was found in the house of the LORD." (II Kings 23:2) "And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant." (II Kings 23:21) [A father should read to his family the words of the Lord, teach them His commandments, and continue to meet in fellowship with the believers.]

"Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven." (Psa. 148:11-13) [A man needs to speak the praises of God, and teach his family to praise Him, too.]

"Mercy and truth preserve the king: and his throne is upholden by mercy." (Prov. 20:28) [A Godly man will live by the truth of God, and he will be a merciful father and husband. Mercy earns him great love, respect, and honor from his family, so that they uphold him as "king".]

"And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood." (II Chr. 6:3) [It is a father's responsibility and privilege to bless his family.]

### **Needs of the kingdom**

"In the light of the king's countenance is life; and his favour is as a cloud of the latter rain." (Prov. 16:15) [All of the family desires to have their king find favour with them. Being "in favour" with their father is as nourishing to a child as the rain is to the earth.]

"Where the word of a king is, there is power: and who may say unto him, What doest thou?" (Eccl. 8:4) [A family needs the "words" of a father/husband. His words give to the family the knowledge, direction, and strength to accomplish any given task. He also has the power of being the final authority.]

Results of good or bad kings

"Better is a poor and a wise child than an old and foolish king,

who will no more be admonished." (Eccl. 4:13) [A family may be better off with a child as its leader, than with a foolish man who refuses to listen to the advice and admonishment of others.]

"Woe to thee, O land, [family] when thy king is a child [in age, emotions, or spirituality],...Blessed art thou, O land, [family] when thy king is the son of nobles,...[a born-again son of God]." (Eccl. 10:16-17)

"In those days there was no king in Israel, but every man did that which was right in his own eyes." (Judges 17:6) [This will happen in a family without a man who makes and enforces Godly rules for his home.]

"But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth." (Luke 11:17) [An argumentative and self-serving man who is always doing things that bring hardship, wickedness, anger, or conflict to the family is destroying his kingdom from within.]

"The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." (Prov. 21:1) [Blessed indeed is the family whose "king's" heart has been completely surrendered to the Lord, and who follows the leading of the Holy Spirit. Blessed indeed is the family who has enough faith in the Lord to believe that their king's heart is in the hand of the Lord, and that He is in ultimate control.]

### **The kingdom's response**

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:1-2) [We are told to be in prayer for our "kings". Our prayers may help them rule/lead in such a way that we may have a quiet and peaceable family life, lived in godliness and honesty.]

"...Blessed be the King that cometh in the name of the Lord..." (Luke 19:38) [That's what a family will say about a Godly man who leads with the authority, wisdom, love, and mercy of the Lord.]

Sister Arlene Stamy  
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## PAUL COMPLETES THE WORK AND MESSAGE OF APOLLOS

Acts 19:1-20

This is a very interesting account, and reveals something about the nature of the baptism of the Holy Ghost versus the baptism of repentance only. Apollos was preaching quite eloquently. But he only knew of, and taught, the baptism of John the Baptist, which was a baptism unto repentance. Then Aquila and Priscilla enlightened him about the work and ministry of the Holy Ghost.

When Paul later came through Ephesus, he found some believers who were sending off some signals that caused Paul to ask whether they received the Holy Ghost since they had believed. The Bible does not say what those signals were. But we do have recorded in Scripture what kind of fruit and manner of life those who are filled with the Spirit will produce.

These believers never even heard that there was such a person (a part of God) as the Holy Ghost. So Paul taught them about the Holy Ghost, and His relation in the life of a believer. After this teaching, it appears that they were baptized in water again...only this time, they were baptized into the Name of the Lord Jesus. When Paul laid his hands on them (which is a part of baptism), the Holy Ghost came upon them. Everybody around there knew it! There is one thing that is consistent throughout the Book of Acts. When anyone was filled with the Holy Ghost, those around knew it! Here, the twelve men spoke in tongues, and prophesied.

Paul continued his ministry at Ephesus for two years. He taught in the synagogue for three months until those there became hardened. Then he disputed, or argued, or reasoned with those in the school of Tyrannus. The Word went out, so that all in the greater region heard the Word of the Lord Jesus.

Next we see something happening that stretches our faith just a little! Special miracles were occurring by the hand of Paul. Sick people were healed, and evil spirits were sent out, and people were delivered from bondage; both from physical bondage and from spiritual bondage!

Note well the lesson of the seven sons of Sceva! They were not filled with the Holy Ghost—something was lacking in their lives,



and the evil spirit whom they tried to cast out of a man leaped on them and prevailed against them. Be sure you have the Real Thing before attempting to cast a demon out of someone else! This power of God which comes through the Holy Ghost is not something to be trifled with! At the same time, we should not let the fear of failure keep us from acting in faith, either. Be genuine in your pursuit of God. (See Matthew 12:43-45.)

Also note the book burning ceremony. There was a cleansing that needed to be done, and all the books of witchcraft were burned! In order for the Holy Spirit to come in, there needs to be a cleansing.

**Summary Thought...**Will you ask God to reveal what kind of cleansing you need to do, so that the Holy Spirit may abide in you?

Respectfully Submitted,  
Brother Robert S. Lehigh

## THE DECLARATION OF NICODEMUS

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John 3:1-2

Much emphasis, and rightly so, has been put on John 3:3 "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Have you ever stopped to consider why Christ gave this response to the declaration of Nicodemus?

First of all, he addressed Jesus as "Rabbi." We are told that Nicodemus was a Pharisee. These were the most politically influential Jews of that day. It appears that Nicodemus, unlike the majority of the Pharisees, was willing to make Jesus an equal in this recognition. We are also told that Nicodemus was a ruler of the Jews. By addressing Jesus as "Rabbi" he was acknowledging Jesus as a legitimate and influential religious figure. It is quite possible that he was putting Jesus on the same high level of lead-

ership that he himself held.

Many within the earthly church are willing to acknowledge Jesus Christ as a powerful religious figure. They may even go beyond Nicodemus and state that Jesus is the greatest example that ever lived. But, as we shall see, this is not enough.

Next Nicodemus recognized Jesus as a teacher come from God. He acknowledged that the teachings of Jesus were equal to those the Scribes and Pharisees subscribed to and taught in the Temples. He was most gracious considering that many of the scribes (who worked closely with the Pharisees) were saying that Jesus "hath Beelzebub and by the prince of the devils casteth he out devils."

Many within the earthly church acknowledge Jesus as the greatest teacher that ever lived. They would say his style and his statements are profound and useful in preparing sermons, lectures and writings. This is very true, but again, it is not enough.

Finally Nicodemus recognized Jesus as a miracle worker that received His power from God. He was, in effect, acknowledging Jesus as equal with the Old Testament prophets. In so doing Nicodemus put Jesus higher than himself but only equal with mortal beings.

Sadly, Nicodemus had a higher respect for Jesus than many in the earthly church. Many leading theologians are questioning the miracles of Jesus. Others say the miracles might have happened but, like Nicodemus, regard them as the same as those performed by Old Testament prophets. It is important that we recognize Jesus Christ as a miracle worker. But as in the other categories, this is not enough.

On a scale of one to ten, Nicodemus would have perhaps rated an eight, maybe even a nine. His evaluation of Jesus was certainly outstanding for a Pharisee. He was very gracious with his words and there is no indication that his approach to Jesus was anything but sincere. The fact that he came to Jesus by night was a sign of fear but he must be commended for being willing to take the effort.

Although it is often implied, there is no statement in Scripture that Nicodemus came to Jesus inquiring about eternal life. But

the Lord knew his heart. Like the Apostle Paul before his conversion, Nicodemus probably felt quite secure in his standing before God. In fact he was one step ahead of the Apostle Paul. There is no indication that he persecuted the followers of Jesus but probably even admired them.

Many feel secure because of their religious experiences. They have been baptized and joined a church. This is important but not enough. Many cite their good deeds performed in the name of the Lord. Some state the position they hold in the church. Nothing wrong with these but they are not enough. The compelling question is, "Have you been born again?"

Have you truly recognized your own lack of self worth? As a baby relies on his parents for nourishment and other needs, have you completely relied on the Holy Spirit to give you the strength to grow in the grace and knowledge of Jesus Christ?

The greatest need for Nicodemus was to recognize who Jesus really is. It is difficult for some to recognize Him as the only begotten Son of God and perhaps even harder to acknowledge Him as God the Son. It has been wisely said, "Being religious can be a very dangerous thing." We ask again, have you been born again?

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## OUR BURDEN BEARER

Ethel Beck (Whitmer)

The little sharp vexations  
And the briars that cut the feet,  
Why not take all to the Helper  
Who has never failed us yet?

Tell Him about the heartache,  
And tell Him the longings too,  
Tell Him the baffled purpose  
When we scarce know what to do.



Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden  
And carry away the song.

What a privilege is ours to take all our troubles and heartaches to Jesus. He invites us to come to Him for salvation and also as we have any need thereafter. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." (Jno. 6:37.) He understands the way that we take for He has gone before us. He is a sympathizing Jesus. He was always doing good, helping those in need, and having compassion on them, while He was on earth. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.)

We know that He is interested in our affairs and we have the promise that He answers our prayers. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil." (I Peter 3:12.) "Casting all your care upon Him for He careth for you." (II Peter 5:7.) "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7.)

When we have made our requests known to Him we have the blessed promise of His peace for our hearts and minds. "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." (Psa. 55:22.) "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because He trusteth in Thee." (Isa. 26:3.) What a privilege to trust Him for all things and have His abiding peace in our hearts. Even with all these promises in the word, Christians will fret and worry and many are nervous wrecks because they fail to commit all to Him. Our spiritual growth is also hindered.

"In everything...let your requests be made known unto God." This covers a lot. "Are you weary are you heavy hearted? Tell it to Jesus alone." Are you disappointed in someone, or because

your plans did not work out? Are the cares of life pressing hard upon you, more than you feel you are able to bear? Do little things irritate you and cause you to say unkind things? Are you inclined to speak harshly to people and hurt their feelings? Are you suffering pain or grief? Tell Him all about it for He understands. He will help us to keep sweet through all the trying things of life if we ask His help each day. When something tries our patience let us go to Him immediately for grace and strength.

Sometimes we are perplexed as to which course we should take. I have found myself in such a state at times and possibly everyone has. I knew not whether I was to go or stay and yet it did not depend on any decision that I could make but on others. Things seemed to be in a whirl. Then I Pet. 5:7 became precious to me, "casting all your care upon Him for He careth for you." As I committed it to Him and waited, He worked it out. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psa. 37:5.) We too often get anxious to have a thing settled and go about it in our own way. This is not God's way for us. He wants us to wait on Him and in His time.

We sometimes think we are tried to the limit, first one thing happens than another. Perhaps God is trying us to bring out patience in our lives. "The trial of your faith worketh patience." "But we glory in tribulations also knowing that tribulation worketh patience." (Rom. 5:3.) Let us be profited by trials and not lose the experience of patience. God allows trouble so He can bring us to where He can deal with us. Oftentimes we must be brought to despair before we will go to Him. Consider Job. At first "he was righteous in his own eyes." After much trial he said he was vile and laid his hand upon his mouth. He abhorred himself and repented in dust and ashes. (Job 42:6.) Then God could deal with him. He blessed him with twice as much as he had before. It may be that we get too wrapped up in what we do ourselves for the Lord and do not have an eye single to His glory. We are thinking too much of what we accomplish and not that it is Christ working through us. God loves us so much that He allows trouble to come to us so He can bring us to Himself. It is not a sign that He has forsaken us, but He is very near. Let us not make the mistake that Job did of consulting with well meaning friends during God's



dealing with us. Too often we unload our troubles on others when Jesus would have us to come to Him. We substitute our friends for Him. We do well to take all the little things of life which vex us and irritate us, to Him, our burden bearer. He will give us rest from our burdens. If we tell our troubles to others to seek their sympathy it makes them appear even worse to us and no one is benefited.

Do we have some things in our life which are not pleasing to Jesus? If we are not sure about it and our conscience can not answer on the matter let us look at it in the light of God's word. It is the safest guide. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by Him." There are a number of things mentioned which Christians should not do and yet many are guilty of them. It speaks of jesting, joking, anger, envy, strife, hatred, covetousness, swearing, pride and every idle word we are to give account of. These things are evidences of a carnal mind and not fruit of the Spirit. Jesus wants us to live an overcoming life and not a defeated life. He wants us to live such lives that He will be glorified and not put to shame.

Is there a longing desire in your heart which is not satisfied? Tell that to Him, "For He satisfieth the longing soul, and filleth the hungry soul with goodness." (Psa. 107:9.) If there is any sin in our life we must first have that forgiven and put out of our life before He can satisfy us with His presence. We must yield our all without reserve before the Spirit can have full control of our hearts.

Do you have a fear of death? Tell it to Jesus. Many young as well as old are called day after day, from this world of action to their eternal abode. If you should be called by death today, could you say, "I am ready, Lord take me?" Is it well with your soul? If not, then why not? We must have the assurance in our hearts how we stand before God. Let us make sure that we stand approved in His sight.

We can come to God with assurance that if we ask anything according to His will, He will answer us, that is if there is no sin in



our life. For then we need to ask for pardon first. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God? And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (1 Jno. 3:20-22.) "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions we desire of Him." (1 Jno. 5:14-15). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (Jno. 15:7.) It strengthens our faith to hear another pray for the same things we are praying for. There is power in united prayer. We have the wonderful promise "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name there am I in the midst of them." (Matt. 18:18-19.)

In view of these precious verses we now have faith that He has heard our prayers, therefore we leave all burdens with him and carry away the song.

Jesus took my burden, I could no longer bear,  
Jesus took my burden, in answer to my prayer;  
My anxious fears subsided, my spirit was made strong,  
For Jesus took my burden, and left me with a song.

Selected from the June 15, 1943

Bible Monitor

## THE CHRISTIAN AND ILLNESS

Matthew 5:3-4, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."

Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

When a Christian suffers with a chronic illness, he could easily become discouraged. The pain of a long-term illness will try the child of God, as will the inability to work and get around in a normal manner. It is incumbent upon the ministry to visit the sick in order to offer encouragement, to comfort, and to strengthen them.

To those suffering, there is the Word of God. There is no greater balm for the weary soul. Read it reverently. Revel in its message and in its strength, and thank the Lord for it. Often, the sick cannot take in the Word clearly. Those in the ministry may have to spend many hours in exhortation and prayer. The wives of those in ministry have an important role in visiting sick women. The husband and wife can visit together and use their talents in edifying the sick ones.

James 5:13-16, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

The sick one will seek prayer from others for his healing. There is always a purpose for illness, and oftentimes the sickness needs to run its course. We should submit to God's will in the matter of healing. For this reason God has instituted the ordinance of the anointing. The faithful child of God will ALWAYS benefit from the anointing service. He will either be healed immediately of his affliction or strengthened so he can more easily bear it. The person who bears trials victoriously will always come out stronger, as Job did.

As one with a chronic illness, this writer can attest to the fact that suffering often makes us discouraged. Sometimes others do not understand our situation and make life harder to bear. Not only did Job suffer from his situation, but others (his "friends", or in the case of his wife, even more than a friend) came along to criticize. The ministry, above all, should be understanding. Empathy goes a long way in helping sick people to deal with their

illness.

Above all, we must trust in God. He will not allow us to suffer more than we are able to bear. (I Corinthians 10:13) The promises set forth in His Word must ever be before our faces. Our hope is in the finished work of Jesus Christ and our future home is in heaven. Oh, how we long to go where we will worship God around the throne and sing praises unto the God of our salvation for all eternity. There is no sickness and no death in that wonderful place. We never grow old or tired or short-tempered. God is good. Trust in Him today and He will bear your burdens.

Brother Lynn H. Miller  
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## **BIBLE STORIES**

### **A BLIND MAN SEES**

Mark 10:46

Bartimaeus sat by the roadside in Jericho begging for money from the people who passed by. "Help the blind," he said. "Please help the blind." We who have good eyes do not know what it is to be blind. Bartimaeus couldn't see the blue sky, or the pretty flowers, the trees, the birds or other people; and oh, how he wished he could see.

Bartimaeus had heard about Jesus and how he could heal people of the very worst diseases. He had healed lepers. He had made the deaf to hear, the dumb to speak and He had even opened the eyes of the blind. If only Jesus would come to Jericho maybe He would make him see again. And so it went day after day till poor Bartimaeus had nearly given up hope.

Then one wonderful day someone told Bartimaeus, "Jesus is coming this way." As soon as Bartimaeus heard that Jesus was near he cried out as loud as he could, "Jesus, thou son of David, have mercy on me."

The people around him told him to keep still but Bartimaeus cried out the more, "Thou son of David, have mercy on me."

At last Jesus heard and stood still and told the people to tell



Bartimaeus to come. So they called the blind man and said, "Be of good comfort, rise; He calleth thee."

Bartimaeus didn't wait a minute but threw away his coat and went as fast as he could go to Jesus. And Jesus said, "What would you have me do for you?"

Then Bartimaeus answered, "Lord, that I might receive my sight."

And Jesus said unto him, "Go thy way; thy faith hath made thee whole." As Bartimaeus stood listening to Jesus all at once he could see again. And what do you think he saw first? I think he saw Jesus. The Bible says he followed Jesus in the way. He didn't want to let Jesus out of his sight.

Jesus healed blind Bartimaeus, and if you have two good eyes you should be just as grateful as he. Don't you want to follow Jesus too?

Brother Rudy Cover

## **THE BOY AND THE MAN**

J. H. Moore

### **My Call to the Ministry**

Fairly early in the spring there came to me an experience that paved the way for my entering the ministry. Elder John Barnhart had monthly appointments on the Sangamon River, twenty miles to the west. He asked me to accompany him on one of the trips, he furnishing the horse and saddle for me. We made the trip on Saturday afternoon, both on horseback. When about half the distance had been covered he addressed me about thus: "Now, Brother Moore, I will preach this evening and Sunday morning, but Sunday night I want you to give a talk on trine immersion." I told him that would never do, that I was no preacher, and for me to occupy the time at a regular meeting would not be satisfactory to the members. But he insisted, saying that he would stand good for what might happen, so I finally consented and at the appointed time talked to a crowded house.

A month or more later, when the visit made its rounds, I was told that the matter of my preaching on the Sangamon would prob-

ably come up at the approaching council meeting, and sure enough it did. While the members deliberated I withdrew from the room. When called in I was told that the matter would be left until some of the elders could be present at the approaching feast, announced for Sept. 18. I afterwards learned, however, that during my absence one of the rather outspoken brethren asked Brother Barnhart, who presided at the meeting, if Brother Moore did actually preach. Brother Barnhart told him that he asked me to talk on trine immersion, and I did so. The brother continued, "Can he preach?" "He took up the full hour," said Barnhart. "Well," came the quick response, "if Brother Moore can preach I say let us put him at it." This unusual way of nominating a young man for the ministry in the open made quite a stir in the little band of members.

Well, Sept. 18 came. The point selected for the feast was six miles out in the country. I walked the distance, and was there on time. Along with the local membership several visiting elders and other members were present. The meeting was held in a large barn, and there was preaching in the forenoon. In the middle of the afternoon the members were called together and consulted in regard to holding a choice for a minister. It was agreed to and the election entered into at once. A little later, at a service in the barn, my name was announced as the one chosen. I was then duly installed, and that put an end to the question that had come up about the talk I had given on the Sangamon. That night, wrapped in some sort of a spread, I slept on the hay in the barn, indicating that at least the beginning of my ministerial career was not to be one of luxury.

Sunday afternoon I walked to my boarding place in town. I found it necessary to make but few changes in my studies. For years I had a feeling that I would some day be called to the ministry, and decided to prepare myself as best I could and leave the rest with the Lord. Three weeks later, on Sunday morning, walking to the Blackberry schoolhouse from the home of my parents, where I had spent the night, I was the first one to arrive. The morning was frosty, so I built a fire in the stove, put the house in order and had comfortable conditions ready for the people as they filed in. Brother Barnhart conducted the devotional services, and then asked me to preach. That was the first intimation I had of



being called on for the occasion. My subject was "The Harmony of Different Parts of the Great Commission." Getting the house ready for my first preaching service might well suggest that my ministerial path was not to be lined with flowery beds of ease. And so I have found it.

From that day to this, for more than fifty years, I have been preaching regularly. Brother Barnhart soon moved away and that left the bulk of the ministerial work for me to do, and much of the time, for nearly a year, I had to walk to my appointments, all of them being in the country. And during all these years I have never received a salary for my services as a minister.

In the Schoolroom

I enjoyed one more very helpful winter in school, with a well-educated and widely-read teacher. He was a high Mason and permitted me to read his lodge manual on condition that I would not give him away. Here I could study the signs, symbols and passwords of Masonry from a book not intended for one outside the lodge. But the study of the Masonry never made a Mason of me. My course of study took me into astronomy, logic and universal history. Along other lines, as I reached them, I kept up my reading as well as my preaching. After I received the call to the ministry I cut out my talks on phrenology, but one evening, for the benefit of the community, I gave a talk on astronomy, using the larger school blackboard on which to illustrate our solar system and the movements of the planets.

When spring came and the school closed I had a good saddle horse of my own, and so far as preaching was concerned became a regular circuit rider, covering a territory of thirty miles long and half as wide. Meetings were held at three points. While preaching was my profession I continued to ply the brush for a living. As usual I continued my reading, always carrying my books and papers with me. While at the large brick church, near Cerro Gordo, sometime during the summer, I met Brother R. H. Miller for the first time, and listened to two of his sermons. He was then forty-five years old, had been preaching twelve years, and was at his best as a preacher. I had heard Brother Quinter, and while he impressed me as being more polished and more scholarly, I looked upon Brother Miller as the stronger man in the pulpit. I had now



reached a point in life when I was permitted to meet with leading men and thinkers in the Brotherhood, and to have the privilege of listening to and conversing with writers and preachers like Elder R. H. Miller. This was quite a help.

I was now twenty-four years old and had never permanently left the roof of my parents. Their home had been mine. The time had come for a parting of ways. Father having sold his farm had decided to locate in Southwestern Missouri. I decided also to change locations and go with the family. I went to one of my appointments to preach for the last time. The members gathered around me and with a feeling that touched my heart, they expressed their regrets. I told them that I had no home and did not know what else to do. Different suggestions were made. Finally, one brother said, "Why not teach the Blackberry school for the winter and in the spring something may turn up?" I had not thought of that. The more I thought over the idea the more favorably it impressed me. The next day I saw the school trustees, and they offered me the school without hesitating a moment. I then rode to Urbana, called on the county superintendent of public instruction, and told him what I thought of doing if he felt disposed to issue me a certificate. He asked me a few questions, turned to his desk, filled out a certificate, passed it under his seal and handed it to me. I left a dollar with him and went on about my further business.

Having been offered accommodations in the home of that good Christian man, John P. Baily, I moved my books to my room, and inside of a few weeks was doing what I could to train the minds of the coming generation in the particular seat of learning, located in the woods. So the winter was spent teaching, preaching and studying. While I had much experience as a teacher in the Sunday-school this work was all new to me. One day, about the middle of the week, a young woman, who had attended high school, came to the school room and asked me if I could hear a class in natural philosophy. I had been doing considerable reading on most of the subjects which were then classed under the head of philosophy, but in the schoolroom I had never spent an hour studying natural philosophy. Must I back down, and tell the young lady that I could not give instruction in the science? That was not me. I backed down for nothing. Glancing at her book a few seconds, I told her

that was all right, and I would begin hearing her lessons the coming Monday. At the first opportunity I went to town, purchased a copy of "Parker's Natural and Experimental Philosophy," and buckled down to hard study. For a few months there was a race between teacher and pupil, but the teacher managed to keep ahead.

## OBITUARY

### ESTHER BIRD

Sister Esther Mary Bird, the daughter of Jacob and Edith (Deardorff) Lorenz was born October 29, 1914, in Howard County, Indiana. After a long illness she peacefully answered the Master's call and passed away April 20, 2003, at the Howard Community Hospital in Kokomo at the age of 88 years, 5 months and 22 days.

Early in life she accepted Jesus as her Savior and was baptized in the Dunkard Brethren Church at Plevna on October 17, 1926. She was the last charter member at the Plevna Church.

On December 15, 1944, she was united in marriage to Walter W. Bird. They shared together the joys as well as the heartaches that come in this earthly life. Walter passed away after a lengthy illness, December 7, 1984.

She leaves to mourn her departure one sister, Dorothy and three brothers, Ross, Kenneth and Carl; and a host of relatives and friends. Five brothers preceded her in death, Earl, Ralph, Ernest, Paul and Donald.

We would not have you live  
In this world of doubts and fears  
When we think of you in Heaven  
Beyond the veil of tears.

We would not bid you tarry,  
Because we loved you so,  
Where joys met many heartaches  
To turn mirth to woe.

We would not call you back  
To griefs and pains you knew,  
Where days were full of sorrows,  
And nights held doubts for you.

We do not wish you here  
On earthly pains you knew,  
But rejoice that Heaven enfolds you,  
And that we shall meet again.

Where we'll know as we are known  
When the mists have cleared away,  
Then you'll hasten to greet us  
In that eternal day.

The family wishes to express their thanks and appreciation to all for their prayers, visits, and the kind expressions of love and sympathy during this time of bereavement.

## MARRIAGE

### BURGESS-SCOFIELD

On October 5, 2002, Sister Natalie Burgess and Brother William Scofield were united in marriage. The couple's address is: William and Natalie Scofield, 20740 U.S. Hwy. 50, McClave, CO 81057

## PRE-PUBLICATION SALES OF VOLUME 4

### OF THE BRETHREN ENCYCLOPEDIA

To all those who would like an opportunity to receive a discount on the forthcoming Volume 4 of the Brethren Encyclopedia, you have until December 31, 2003 to get your order in. **Until December 31st**, you may order one or more copies of Volume 4 for **\$60.00** plus \$7.00 for postage and handling. **After January 1, 2004**, the cost will be **\$80.00** plus \$7.00 for postage and handling. The entire set of The Brethren Encyclopedia (Volumes 1-4) is available for \$220.00 plus \$12.00 postage and handling. Volumes 1-3 will be shipped immediately, and Volume 4 will be shipped after it is printed. As of this writing, I do not yet know when Volume 4 will be published.

To those who already have Volumes 1-3, you will want to complete your set by adding Volume 4. Along with other features including updates to 2000, there will be a comprehensive index covering all 4 volumes. This will be very helpful to anyone seek-



ing information on a particular topic. Sometimes, the topic you are seeking is obvious, and you simply look it up under a particular subject. But other times, a particular subject area is included in the text of another article. The index will be extremely helpful for research and sermon or lesson preparation.

To those who have not purchased The Brethren Encyclopedia, I would urge you to make this investment as an addition to your Bible study library. Many of us use Bible study aids in our lesson/sermon preparation, and The Brethren Encyclopedia can be consulted for information about the traditional Brethren understanding on many topics. Just to give you an idea of the range of topics covered, here are some of the topics that I was requested to give information about the Dunkard Brethren understanding for the Volume 4 update: abortion, Africa Mission Project, Bible translations, Christian schools, new denominations, some biographies, folklore among the Brethren, new congregations, homosexuality, theology, women's roles and involvement in worship, worship, and youth. This is just a very basic sample listing of the topics covered in The Brethren Encyclopedia. If you are completely unfamiliar with The Brethren Encyclopedia, a copy is generally on display at our General Conference each year.

Submitted by  
Brother Robert Lehigh  
5137 Waltersdorff Rd.  
Spring Grove, PA 17362,

who may be contacted for more information or an order form.

## **BRETHREN ENCYCLOPEDIA, INC.**

### **ANNOUNCES**

Third Brethren World Assembly

July 23-26, 2003

Grace College, Winona Lake, Indiana

Theme: Brethren Presence Around the World

Describing the World-wide Expansion of the Brethren Movement Established by Alexander Mack in 1708 at Schwarzenau, Germany.

Synopsis: The Brethren movement today is represented by more than 3,400 congregations with more than 600,000 members located in twenty-three nations around the world. In addition, Brethren serve in relief, rehabilitation, construction, and a variety of short-term as well as long-term missions.

Preliminary Program:

Wednesday, July 23, 2003

1:00-3:00 PM - Registration at the Westminster Hotel, Winona Lake, Indiana.

3:00 PM - Opening session.

Historical Roots of Church of the Brethren Missions since 1875. Presenter, A Ferne Baldwin.

Historical Roots of Brethren Missions since 1900. Presenter, Ronald T. Clutter.

7:30 PM - Evening Worship Session, Preaching by an International Brethren Pastor.

Thursday, July 24, 2003

8:30 AM - Brethren-sponsored Denominations and Congregations outside the United States. Presenter, Dale R. Stoffer.

1:30 PM - Church of the Brethren-sponsored Denominations and Congregations outside the United States. Presenter, Mervin B. Keeney.

7:30 PM - Evening Worship Session, Preaching by an International Brethren Pastor.

Friday, July 25, 2003

8:30 AM - Grace Brethren-sponsored Denominations and Congregations outside the United States. Presenter, (To be Announced).

1:30 PM - Social Service Work Around the World / Origins of Brethren Service in Mid-Twentieth Century. Presenter, Kenneth M. Shaffer, Jr.

Panel - How each of the Brethren bodies serve around the world.

7:30 PM - Evening Worship. Preacher, James L. Custer, Senior Pastor, Columbus, Ohio, Grace Brethren Church.

Saturday, July 26, 2003

8:30 AM - Assemble at the Bethany Church of the Brethren, SR 6 between New Paris and Milford, Indiana, site of the 1882 Annual Conference of the German Baptist Brethren Church. Visit Arnold's Grove, where tents were set up and railroads built siding spurs to deliver conference attendees close to the center of conference activities. Visit site of school house where Brethren leaders met to organize the Brethren Church. Travel to Camp Mack to experience a guided tour of the Camp Mack Mural History of the Brethren.

12:30 PM - Closing meal at Camp Mark.

Selected by

Brother Robert Lehigh,

who may be contacted for a registration form and/or more information.

## NEWS ITEMS

### WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation is looking forward to a week of revival, July 20-27 with Brother Philip Gish from Englewood, Ohio. We welcome all to come and join us for a week of spiritual food and fellowship.

Sister Jane Valentine, Cor.

### SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to another Revival Meeting. Bro. Dennis Myers, from Dallas Center, Iowa Congregation plans to be with us from July 27 to August 3.

We invite you to come, pray, worship, and fellowship with us.

Sister Fern Ness, Cor.

### THANK YOU

To Our Dear Brothers and Sisters in Christ:

Words cannot express our appreciation and thankfulness for all the prayers, cards and gifts given in Wayne's behalf during these months of ill health. It has been such an encouragement to



him and the whole family to hear from so many of you. It is such a blessing to know that so many prayers are being given for him.

May God bless each one of you for your faithfulness.

In His Love,

Brother Wayne and Sister Vicki Burgess and family

## **ADULT SUNDAY SCHOOL LESSONS FOR JULY 2003**

July 6 - Bedazzled on the Mountaintop; Befuddled in the Valley - Mark 9:14-32

1. How would you go about casting out an evil spirit, and would you need help with your unbelief?
2. Why are we afraid to ask about things we do not understand?

July 13 - Rebukes and Warnings From Jesus - Mark 9:33-50

1. Why do we try so hard to impress others?
2. What did Jesus mean, that "every one shall be salted with fire"?

July 20 - Teaching Against Divorce and Remarriage - Mark 10:1-12

1. What does it mean to be one flesh?
2. For one to put away his wife and marry another; would it be an "act" of adultery, or a continual "state" of living in adultery?

July 27 - Eternal Life Too Expensive Without Childlike Faith - Mark 10:13-22

1. Why did Jesus say that the kingdom of God was made up of little children?

2. How much attachment to riches could we have before Jesus would tell us to sell what we have?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2003**

July 6 - Excuses - Gen. 3:12, Ex. 3:11, Matt. 25:24-25, Luke 14:15-20, Romans 1:20

1. Does God ever ask us to perform something that we are incapable of doing?
2. Can we ever claim others are responsible for our failures?

July 13 - Hopes - Romans 4:18, 8:24, 15:4, I Cor. 13:13, I Peter 3:15

1. How is hope distinguished from faith?
2. If we lack love, do you think that we will be prepared to give a reason for the hope that is in us?

July 20 - Ambitions - I Cor. 9:24, 12:31, 14:1 & 12, Phil. 3:13-14, II Tim. 2:15

1. Is there anything that we can learn from the men of this world who have an intense drive to achieve power, wealth, or fame, as

it compares to setting goals in our spiritual walk?

2. Are some gifts better than others, and what guiding principles will make them most useful in God's kingdom?

July 27 - The Sower of the Seed - Matt. 13:2-23

1. Is it necessary to acquire great skill before we sow the good seed?
2. Is it within our power to control the capacity of our hearts to receive the word?

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# BIBLE MONITOR

VOL. LXXXI

JULY, 2003

NO. 7

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## SUN OF MY SOUL

How vain is all beneath the skies!  
How transient ev'ry earthly bliss!  
How slender all the fondest ties  
That bind us to a world like this!

The evening cloud, the morning dew,  
The with'ring grass, the fading flow'r,  
Of earthly hopes are emblems true,  
The glory of a passing hour.

But tho' earth's fairest blossoms die,  
And all beneath the skies in vain,  
There is a brighter world on high,  
Beyond the reach of care and pain.

Then let the hope of joys to come  
Dispel your cares, and chase our fears;  
If God be ours, we're trav'ling home,  
Tho' passing thro' a vale of tears.

-Unknown

## IF YE CONTINUE

We receive many admonitions throughout life to continue in the task that we have begun. If we plant a garden, we may need a little encouragement to hoe the weeds and fertilize the crop. Other specialized actions may need to be taken, such as pruning the branches or thinning the fruit. Many actions need to be taken to insure the best possibility of a good harvest. Most crops require more than just planting and waiting.

We have the same situation with our Spiritual lives. It is necessary to continually nurture our Spiritual lives after we have established a fruitful relationship with God through Jesus Christ. God's Grace and Mercy make the fruit possible, but a personal application is necessary to bring forth the fullest fruition.

The Apostle Paul often addressed the need of continuing in the course. Without the Grace of God, there would be nothing worth continuing. The object of God's Grace is the salvation of our souls. We do not deserve it, but He has provided it for us. There is no desire within the natural man to correct his course and follow the ways of God. God has paid the ultimate price by giving His Son to die for us on Calvary. That price was in no way compelled by anything good or bad within us. It was compelled by the very nature of God. He loved us despite who or what we are. He has expanded His family by offering us His plan for us to become a part of His family.

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## THE BIBLE MONITOR

JULY 2003

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That plan is based on the sacrifice of the Perfect Lamb of God. There had to be a sacrifice to cover the sin of mankind. Men do not have the ability to save themselves, no matter what rituals or plans they may devise. Animal sacrifice or deeds of humiliation do not persuade God. Every sacrifice and ritual devised by men is imperfect. Each is tainted by sin. None are perfectly sinless. How could sin be covered by that which was also sinful? The only One who could meet that need was Jesus. Being born of the Virgin Mary and being fathered by the Holy Ghost, He had not been tainted by sin. He did not succumb to the sins of men, while dwelling on Earth. Although He had been severely tempted by Satan and accused by the religious leaders, He had not fallen from His perfection. He would be the sacrifice without spot or blemish demanded by the Holy God of Heaven.

The sacrifice was made. This plan was in God's will since before the foundations of the world were laid. He knew that His highest creation, man, would fail in trying to be good enough to please Him. He knew the ultimate price eventually would have to be paid if men were to have the opportunity to rightly serve Him. He had given the Jews the Law to prove to them that no man could ever keep it. Keeping the Law was beyond their ability. Men used the Law not as a measure of the Grace of God but as a means to save himself. Rather than seeing the Law as a proof of his inability to be perfect, he tried to keep it as an end in itself. The Grace of God delivered the true ransom for sin in the person of His Son, Jesus Christ.

Paul was glad when believers accepted the message of salvation. They had not only heard it and accepted it, but it had become the basis for their daily living. They wanted to live as those who had been rescued from their sins. They no longer wanted to live as they had lived in the past. In the past, they had been guilty of the crimes and behaviors that are common to the human family. As they lived they might tend to grow forgetful of how they had once lived. So Paul urged them to continue on. They might need to remember occasionally what their past had been. That was not so they could return to it, but to realize how their lives were different now. They no longer should have the same desires as before. Now, they should desire to do what would be an honor and glory

to their Heavenly Father who had bought them with such a high price.

Our Spiritual lives need continual care. We need to provide fellowship, study and prayer. Our Spiritual lives need to be cultivated so the weeds of sin are kept from the tender plants. The weeds will overtake the tender plants if they are not hoed out. Plants need fertilizer. We need to fertilize our Spiritual lives with those special occasions such as revivals and Lovefeasts where we are made to remember what price has been paid for our souls.

Paul told believers to continue in their Spiritual course. We need to continue in that course in our lives.

Have you accepted the plan of salvation devised through God's Grace and Mercy? Are you continuing on the way toward that Eternal Heavenly Home at the end of the growing season here?

M.C.Cook

## **PAUL'S SERMON INTERRUPTED**

Acts 20:1-16

After the uproar was calmed down at Ephesus, Paul called the disciples together, so they might say their farewells. He went to Macedonia and spent some time ministering in that region. This region included the cities of Philippi, Thessalonica, and Berea. He also went south into Greece and ministered there for three months. When the Jews set up an ambush to try to catch him as he was about to sail for Syria, he actually left Greece through the opposite way, which was north into Macedonia. Traveling through Macedonia, Paul and his companions sailed from Philippi across the sea to Troas.

Since they were just passing through Troas, Paul preached to them. And he kept preaching and preaching. Note that at Troas, they met on the first day of the week to break bread. The Love Feasts were held on a weekly basis in the early church. There was already a Christian Church established there. When Paul



went into the city where there was no church, he would go into a Synagogue on the Sabbath Day. When Paul went into a city where there was a Christian Church established, we find him meeting with the other believers on the first day of the week (Sunday).

During this long sermon by Paul, an extraordinary event occurred. They apparently were gathered in a large building—at least three stories high. It was lighted by lamps or candles. Paul just kept on preaching! (I wonder if he started this message in the morning!?) A young man was sitting in the window of the third story. That's not a very good place to be sitting when you get drowsy! Eutychus fell asleep, and fell down from the third story. The Word says he was taken up dead. I believe it. Paul took a break from his preaching—after all, at this point, no one would be listening to him anyway. Paul “fell on him,” and embraced him, then said, “Trouble not yourselves; for his life is in him.” Eutychus arose from the dead! Praise the Lord! This reminds me of Elisha, when he raised the twelve year old boy from the dead (see II Kings 4:34 and surrounding verses.)

Since they were “on break” anyway, they set out the food and ate. Then Paul just kept right on preaching till morning. The congregation was greatly comforted by the fact that Eutychus was alive!

Notice that there was no fussing or remonstrations at the young man for falling asleep during the sermon. Paul could have had the attitude that Eutychus got what he deserved for falling asleep during his message. That was not the case at all. Paul did what he could to remedy the situation. Just so, we need to be understanding of each other in various ways.

**Summary Thought...**Be understanding and compassionate toward others.

Respectfully Submitted,  
Brother Robert S. Lehigh



## NOT TO SEND PEACE BUT A SWORD

"Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matthew 10:34

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51

Is our historic peace stance in error? Does Jesus Christ desire His followers to take up a literal sword? Or does He at least allow this in obedience to the State? Down through the centuries portions of the earthly church have used the literal sword both in defense and in aggression. Most "Fundamentalist" groups believe an individual has the responsibility to fight for the freedom of his nation. Today many of the "liberal" groups teach and defend political pacifism.

Rather than a position paper on our peace stand, we would like to center our thoughts on Jesus' statement in Matthew 10:34. Most Bible scholars agree that the verse quoted from Luke is a parallel passage. In this passage we have "sword" defined as "division." This, alone, is a strong argument against making the sword literal.

Christ goes on to say in Matthew, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." This is certainly not alluding to carnal warfare. What is Christ teaching? We could quote various portions of Scripture that support striving for loving relationships within the family unit. Yet, Jesus states next, "And a man's foes shall be they of his own household."

Jesus helps to clear up the seeming problem with His next statement. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." In most instances "blood is thicker than water" holds true. We are inclined to put family first in our priorities. And this is not without Scriptural support. In I Timothy 5:8 we read, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But our provision for our families must never go beyond our love of our Lord. To those who teach that the verse in Timothy means

that an individual must be willing to take human life to defend their family, we wonder if when the family is hungry would it be right to steal to provide for them? If God can provide food can He not also provide protection?

Jesus continues to shed light on His words with His next statement. "And he that taketh not his cross, and followeth after me, is not worthy of me." A cross is not a pleasant thing. It causes hurt, yes, it is even excruciatingly painful. It may be painful to withhold membership of a family member because of a situation deemed sinful in the eyes of the Church. It may be even more painful to advise them of the act being contrary to the will of God. Contrary to some, we do not believe this means severing all contact. In fact, we believe a loving relationship should be maintained.

The Church rightly has been referred to as the family of God. The primary thing that binds us together is a love for Jesus Christ. However, when referring to military combat there is a saying, "peace at any price." The contention between family members Jesus refers to is entirely of a spiritual nature. Jesus is clearly teaching us that to love Him truly we cannot accept peace at any price!

The emphasis in the current church scene it seems has shifted from sound doctrine to building relationships. While relationships are important, it would seem as if the possibility of the presence of a "sword" is being denied. A large part of the difficulty is in defining sound doctrine. There is a need to distinguish between doctrine and church tradition, which seems to be increasingly hard to do. The validity of maintaining tradition is a subject worthy of an entire article itself. Suffice it to say that a sword appearing in this area is not necessarily a sign of disapproval of God, in our humble opinion.

Sadly, the attitude of those attempting to use the spiritual sword is often more akin to the gloating gladiator towards his hapless victim than the suffering Christ hanged between two thieves. The pain of having to reject one, because of a lack of repentance, while welcoming the other into Paradise, was perhaps more painful than the spikes that held Him on the cross.

Christ next speaks of finding your life only to lose it, and los-



ing your life for His name's sake thus finding it. While life is precious to most, and we rightly take steps to preserve it, it must never be more important than being true to Jesus Christ. While this means a literal laying down your life for Him, we believe it can also speak of dying to self in the interest of things important to Him and also to the Church. The hard part is often deciding what is important to Christ.

Brother James M. Hite  
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### **I KNOW WHOM I HAVE BELIEVED**

"...nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Timothy 1:12

Paying careful attention to what the scripture says is one of our most important goals. The above scripture does not say, "I know that I have believed," and it is probably true that most people think of it that way. But, rather, it says, "I know WHOM I have believed," and that makes all the difference. A. W. Tozer asked the question, "Is it not true that for most of us who call ourselves Christians there is no real experience?" Have we not substituted theological ideas and church rules in place of a born-again encounter with Christ? Do we have great ideas and wonderful things to say, yet in our heart there is no one there?

Is it not true that most of the church difficulties over the years have been caused by those without a loving, Christian spirit, manifesting an indwelling Christ. Wars, church problems, governmental greed, murder, stealing, and adulteries and all sins come from a heart totally void of the Spirit of God?

How many of us truly believe? It is a tragedy to imagine anyone spending their entire life thinking that they are on their way to glory and in the end being turned into hell. Yet, I believe it happens all too often.

We must make the plea of our lives the same as that of the



Apostle Paul, "That I may know Him." (Philippians 3:10) Likewise we must not cease to preach and teach this, as Jesus says, "Ye must be born again." We cannot see inside the heart as Jesus did. We must be persistent in our preaching of the new birth and of the fact that Jesus Christ can dwell within us and that we can know Him as the Author and the Finisher of our faith.

We are grateful to God that we have reasonable confidence that most of our members are born-again. We have seen and continue to see fruit-bearing on their part. There will always be those who stay by the sidelines, uninvolved except for their share of the loaves and the fishes.

We are mandated by the Holy Scriptures to continue to reach out to the unsaved round about us. Do we love the souls of men? Do we really have something in our hearts to share with them? Let us examine ourselves, and let us act according to the commands of God in the Scriptures and follow God's voice.

Brother Lynn H. Miller  
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## CHILDREN'S PAGE

### MY MEAN MOM

Proverbs 22:6

Fourteen year old Mara Lee sighed as she looked at her friend, Ellen. "I just think it is real mean of my mom not to let us go to the theater to see that new film of the famous movie star everyone has been talking about. They say the acting is superb. Some mentioned the modern dress and hair do's of the actors. Why it even has Bible references mixed in the dialogue, but Mom says it's the wrong influence. She says the Devil is cute and cunning and mixes some good along with the bad to draw Christians into his net!"

"My mom lets me go anyplace I want to go just so I don't bother her or get in her way when she entertains her club friends.

How about coming home with me? We will be able to do all those things you want to do and go to those places you want to go," said Ellen.

"It's no use even talking about it. My mom has the summer vacation packed full of plans to visit relatives and do some sightseeing as a family. I am looking forward to visiting my Aunt and Uncle who live in Florida. Their home is near the ocean. It's fun to see the waves creep up the sandy beach with a big splash then roll back again. I enjoy wading and looking for shells," answered Mara Lee.

Ellen yawned as she got up from the blanket where the girls were sitting on the lawn as she said, "Our family use to go to the ocean once a year but its old stuff now. My mom says its too much work to get the youngsters ready to go. She thinks its a bother to pack a picnic lunch. Then too, the hot sun brings out more freckles as she is very concerned about her complexion."

"My mom is just mean enough to think its important for families to enjoy outings together. She says the memories of the good times shared together, whether it is trips, picnics, visiting relatives, attending church meetings or other excursions; all these events will mean so much when we are older."

"My mom is also mean enough to dress me modestly. No shorts or slacks for me. I'm a real 'Odd Ball'! Next week the school has a dance planned, but Mom's too mean to let me go. There is no use to even consider asking her. Besides there is a special church meeting to attend next week," sighed Mara Lee.

Ellen looked at her friend, "I pity you! I would show you a good time if you would come home with me for the summer!"

"It's simply impossible. My mean mom is very firm in her convictions of right and wrong!" Answered Mara Lee.

Mara Lee's note twenty years later.

Because of my mean mom, I attended a church conference where I met many new friends. In later years I met a fine Christian man. We became special friends and later married. Our children love and obey us. They honor the Bible standards we are

teaching them. What a joy it is to have a Christian family all because of the Christian teaching of my mean mom!

My friend Ellen tells a different story. She got in with a wrong crowd and married a drunkard who believed in going along with the crowd and doing just as he pleased. He has no respect for authority. My friend is seriously thinking of divorcing him. She is also in poor health because of her chain smoking and life style. She thought it was fun to do as the rest of the crowd did. You see, she did not have a mean mom like I did!

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6

Sister Maxine Surbey

## BIBLE STORIES

### THE MIRACLE AT BETHESDA

John 5:1-14

Did you ever hear of a sick person who got well by stepping into a pool of water? One time when Jesus was at Jerusalem, there was a pool of water called Bethesda which had five porches built around it so that sick people could come there and wait to be healed. At a certain time of the year, an angel came to this pool and troubled the water; that is, the angel caused the water to ripple or move so people could see it. When this happened, the first sick or crippled person who stepped into the water would be made well.

There was a certain man who was so crippled he could hardly move around and had been this way for thirty eight years. Somehow he had come to the pool and was waiting for the water to move. As he waited, Jesus came along and said to him, "Would you be made whole?"

Not knowing who it was, the man replied, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steps down before me."

Then Jesus said, "Rise, take up your bed and walk."



Maybe the man thought, "It won't hurt to try." And to his surprise he got right up. His legs were strong and well. Then he may have thought, "The man said to take up my bed, but I haven't done this for years; but I didn't think I could stand up, so I'll just give it a try." Sure enough his arms were healed too, and he just reached down and picked up his bed as easily as anybody and it didn't hurt him a bit. Then he remembered that Jesus had said to walk, and although he likely hadn't done anything but crawl a little he started out. He could walk just fine, and he was so happy and excited when someone asked him who healed him, he looked to find Jesus and Jesus wasn't there. He couldn't tell who it was that had healed him!

I suppose this man said to himself, "I can't find the one who cured me so I'll just go to the temple and thank God for it."

While he was there Jesus found him and said, "Behold, you are made whole: sin no more, lest a worse thing come upon you."

Jesus wanted this man to live a good and pure life just like He wants you and me to do. If you live for Jesus, He will always bless you for it.

Brother Rudy Cover

## **EIGHTY YEARS AGO**

(Note: Our Brother has excerpted some articles from the first issue of the Bible Monitor. These were the conditions bothering the Brethren in 1922.)

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16

A wise man once said, those who do not learn from history are condemned to repeat it. Recently I was given a copy of the very first issue of the Bible Monitor. I have seen and read many old Monitors, but only back to about 1932. This took me back to October 1922: over eighty years ago. It interests me to know

what the old brethren took interest in, and what their concerns were. Those behind the Bible Monitor were concerned with modernism, spiritual drift, and associations which were not wholesome for Christians. They saw the mother church, which at one time was unique and walking in the light of God's Word, being "mainstreamed" and turning out like all the other denominations.

The thing that particularly interested me in what Brother Kesler had to say was in preaching from the Bible, and not from pre-prepared outlines offered by others, especially those outside our number. How strong is the influence of other denominations upon us? These outside influences will eventually do harm to the church. We may end up like so many others: doing away with the Biblical truth that makes us unique as a church. Ministers ought to search the scriptures rather than the many books found at the "Christian" bookstore.

To see what the Brethren of old thought in times past, we need only go back eighty years. If we search the scriptures, preach as the Spirit leads, and openly condemn the outside influences that seek to destroy us, and teach these things to our children, then we need not worry about how the church will look eighty years from now. If we openly pander to other denominations that do not, or no longer believe as we do, then we are opening the door for apostasy to creep in and destroy Biblical truth from the inside. II Thessalonians 2:15 says, "...stand fast, hold the traditions which ye have been taught, whether by word, or our epistle."

Are we doing so, or are we engaging in political maneuvering to feather our earthly nest? If others come into our midst, do we explain, lovingly, how we believe, or do we gloss it over hoping that we can "win them over" without emphasizing our differences? Are we ashamed to "declare all the counsel of God?" (Acts 20:27) We will not win anyone by compromise, neither will we give honor and glory to God.

I am reminded of the old saying, "He who lies down with dogs will get up with fleas." We only dare share our pulpits with those of like precious faith. We cannot build on any other foundation but the Lord Jesus Christ. Those who say they are but do not mani-

fest the pure teachings of the Word deceive themselves and others.

What will the church look like in another eighty years? Let us be true and faithful to God's Word, then God's people will prevail against the evil of this world.

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### SOME WHYS

Some are wondering why our church Boards are in such straits financially, why this great campaign on the subject of tithing, why this stressing of stewardship, and why another Emergency Call may have to be made. Well, it's because of a deficit. And why this deficit is the purpose of this sketch. It did not take a prophet nor the son of a prophet five years ago to foresee this condition.

For the first "why" we name costly church houses. Church houses costing scores of thousands of dollars have been built in recent years. How much of those costly houses have been "built for show", or with how much desire to excel some other church in town, or to exceed anything else in the Brotherhood, or how much of them is not now needed and may never be, we are not saying, but when we put such enormous sums in church houses, how can we put much into the treasury for other purposes? No wonder "mites" are "cast into the treasury."

As a second "why" costly pastors are named. When a congregation pays a \$1000 to \$1500 or more for a pastor, how can it "cast much into the treasury" for other purposes? Why not let those churches that do not believe in a salaried ministry take care of those other needs? And then, there are those churches that are not able to hire a pastor, why not they put what they can raise into mission?

"We have just completed, (or may not have completed) our costly church house, and now we have to pay Brother \_\_\_\_\_ \$1500 to preach for us, so we just can't do much for anything else."



As a third "why", it may be that costly piano, which must equal, or excel that one in a neighboring church. "Why, our leader says she just can't lead without the piano, and so we'll just have to get one or go without singing". And this added to other expenses, costly church house, costly pastor, to say nothing about costly limousines. How can we expect the treasury to get much for other purposes? "If those folks over there don't want a piano, they can put their offerings into the treasury for missions, or whatever else they see fit, and we'll not object, and if we want a piano that's our business." See?

A fourth "why" may be named costly missionaries. You may not know, but suppose you find out, what our missionaries receive, and the "extras" for wife, and each child, and compare with what such could command at home at ordinary occupations and wages, or with what our first missionaries received, or even with what "our boys" who went to France, mayhap, to lay down their lives for their country, received, and you'll almost envy our missionaries who when they get sick, are brought home and placed in a hospital by the Board and this "why" becomes very apparent. "Is it wrong to pay missionaries?" Of course not, but this is one of the "whys" and all this with a "Ford" thrown in we call sacrifice!

Why, the writer just now recalls how pioneer preachers rode horseback hundreds of miles, with preaching stations along the way going and coming, to be from home months at a time breaking home ties, business or industrial relations, in order to fill their appointments; and if Paul ever rode we know not and only once do we read of Jesus riding. And then, too, the writer knows of at least one preacher who didn't even own a horse for six years after he was elected to the ministry, who was willing to walk ten miles to fill appointments, and memory fails to recall how many years he walked five miles to fill the "regular" monthly appointments, often assisted by his good wife in carrying a baby in their arms. "Do you think preachers should do that way now?" Yes, if no better way. At any rate, when one feels he is "called by God" and "woe is unto me if I preach not the gospel", he'll not hang around and wait for some Board or church to offer him a salary.

Do you ask, Why the Monitor? Because there is no other medium through which such facts and conditions can reach the people, and a remedy for them advocated.

B. E. Kessler

Selected from the October 1922  
issue of the Bible Monitor

## THE DUTY OF THE MINISTER

The duty of the minister and what he should preach are made plain in the Bible and the minister who is not familiar enough with his Bible to know what these are, should read his Bible, rather than the "store sermons and outlines gotten up by some one else."

If only one verse could be found in the New Testament that says a word about women preachers or female officers in the church, wouldn't that be fine—for some folks?

Men may map out, outline and dictate sermons they would like us preachers to use, but for the writer, he prefers to follow Jesus and Paul. "Go into all the world and preach the gospel to every creature. Teach them to observe all things whatsoever I have commanded you."—Jesus. "Till I come, give attention to reading, to exhortation to doctrine. Preach the word. Reprove, rebuke, exhort, with all longsuffering and doctrine." Paul

Selected from the October 1922  
issue of the Bible Monitor

## THE BOY AND THE MAN

J. H. Moore

My Marriage

But this school was to mark a real turning point in my life. When the school opened several young women were enrolled, and among the number Mary and her sister. The former was the older, about eighteen, the embodiment of health, sincerity and goodness. I soon discovered that she was really in advance of me in a few of the studies. But I went on with my teaching, now and then leaving the school in her charge when I was called away



to preach funerals. Then came into the neighborhood a preacher named Robert Edgecomb, who held a series of meetings for us. With him the Gospel rang out keen and clear. Great interest was aroused. Among the applicants for membership were Mary, her sister and their parents. They were duly baptized and became active workers. Having an opportunity to enter another line of work for the summer, I turned the school over to another teacher, who finished the term. Matters moved rapidly. The summer passed, and Dec. 28 John H. Moore and Mary S. Bishop became husband and wife. A little later, with R. H. Miller and other Elders present, I was advanced to the second degree of the ministry.

We set up housekeeping in a log house, having one large room. There was a bed in one corner and my library and desk in another. The rest of the house might well have been called the kitchen and dining room combined. I now felt that we had a home of our own, and that my interest was in this home. When attending church Mary and I rode the same horse. Rather hard on the horse, but it answered our purpose for the time. For \$20 I purchased a discarded topless buggy. This I painted, striped and polished until it looked like a new buggy just out of the shop. With a good horse and a good buggy we both congratulated ourselves on our luck. We could attend all of the services together, and go when we pleased. But it was not all sunshine. The Illinois mud sometimes got so deep that the horse could not manage the buggy with both of us in it. With trousers tucked in the top of my boots I have walked many a mile, keeping on the grass near the fence as much as possible while the horse and wife kept the road. This was done without thinking that there was any particular hardship about it.

I had quite a variety of experiences preaching funerals and solemnizing marriages. I mention two of them in this chapter. One day a young man, accompanied by a young lady, came to our home with the necessary license for the purpose of being married. Wife was making apple butter that day, boiling the same in a large kettle on the stove. I was manipulating the stirrer at the time, and happened to be barefoot. Wife had the young people come into the room and be seated, we having but the one room.



Wife took the stirrer while I examined the paper and solemnized the marriage. Then I took the stirrer while she extended congratulations. The stirrer changed hands again while I filled out the license, collected a fee of one dollar and sent the happy couple on their way rejoicing.

On another occasion I was sick all night and had planned to remain in bed during the day. Fairly early one of our best neighbors came into our room and said an old friend of his had died, a very popular man, and the family wished me to conduct the funeral services. I told him that he could see that I was sick, and that in justice to myself I did not feel that I should leave home, the distance being seven miles to the place. He felt the disappointment keenly, saying that everybody for miles around, possible 1,500 people, would be there. He suggested that if I could be made to rest comfortably in a wagon, and could be taken in that way, and would then talk to the people just a little while it would be satisfactory to the relatives and friends. I took in the situation and consented to do my best to comply with the wishes of the kind old neighbor. It pleased him very much. I made the trip in my buggy, and after resting in the house awhile was able for the task. Though pale and weak, I addressed one of the largest audiences that ever assembled in that community. I returned home and went to bed, but the conscience was clear. I had done what I could.

#### Writing Pamphlets and Tracts

The summer of 1872 was a busy one for me. I painted several houses, kept up my preaching appointments, and devoted all of my spare hours to writing my pamphlet, "Trine Immersion Traced to the Apostles." I would paint during the day and write of evenings. By Sept. 9 I had the manuscript completed, took it to Urbana, four miles away, made a contract with a publishing house to print 1,000 copies for about \$100 and then went on with my painting. At stated evenings I would drive in, get a batch of proofs, and return them a few days later. Sept. 21 our first son, George Bishop, was born. I remained at home, caring for the mother, and looking after the proofs, while the compositors continued their work.

When the mother and child grew strong enough for me to leave them during the day I would push my painting. A few notices were sent to our church papers and orders came rapidly for pamphlets. While painting during the day I would fill orders for the pamphlets and attend to my correspondence of evenings. The 1,000 copies printed were soon disposed of, and Dec. 25 I contracted for a still larger edition; and this was followed by a third edition later on. Many a time would I give the farmer, for whom I was painting, a written order for my mail, when he went to town; then at the close of the day's work drive home, often several miles, and work far into the night attending to the business that the letters brought to me. A score or more editions of the pamphlet, but now in tract form, have been printed, and as a doctrinal tract it has been more widely distributed in this and other countries than any other publication among our people.

My success with this, my first pamphlet, paved the way for other pamphlets and several tracts. I moved a few times, but this did not materially interfere with my work. My office was usually a small temporary room about six feet by six feet in one corner of the living-room. The door opened into the larger room, and admitted the light. In this small apartment there was room enough for a chair by the side of a broad shelf on which I did my writing. Pamphlets, books and papers were stacked on shelves all around me and up to the ceiling. Here in these cramped quarters I did some of my best work.

When the weather grew too cold to continue painting I did any kind of work that would bring a little money. One winter, while chopping cordwood, I wrote my "Perfect Plan of Salvation," and prepared my "Historical Chart of Baptism." While chopping wood during the day and writing of evenings did not line up so well together, still I plodded on, praying and hoping for a better day. My diary, which I kept in a brief way, mentions the receiving of as many as fifteen and twenty letters in one day. Money was running short, and my notes say that Feb. 15, 1874, I sold my horse for one hundred and forty-five dollars. This meant much walking. I was good on foot and a walk of six or more miles did not tire me in the least. Some months later I purchased another horse and



that proved quite a help.

By the beginning of 1876 I was handling quite an assortment of Brethren literature. In the main my purpose was to build up a tract department for the Brotherhood, but I could not command money enough to make it a permanent success. As the winter days came and went I conceived the idea of writing a dialogue entitled "One Baptism." When the manuscript was half completed I saw my printers, made a contract with them to bring out the pamphlet, told them they could go ahead, placing the same in type while I would prepare the rest of the manuscript, endeavoring to keep ahead of the compositors. It was a close race, but I came out a little ahead. In this pamphlet I set up a lot of doctors of divinity and conducted a lively discussion with them. I have always thought that this was the best pamphlet I ever wrote, but there were those who thought that I did not give the doctors a fair chance. While all this was going on, our son James came into the family, and that meant two boys instead of one.

I had been attending as many of our District and Annual Meetings as circumstances would permit. My first Annual Conference was the one at Meyersdale, Pa., in 1873. Here I set up probably the first tract office in the Brotherhood, and disposed of a number of pamphlets. My next Conference tract office was at Girard, Ill., the year following. In order that I might reach this meeting, one of the railroads issued for myself and wife free transportation. This was the beginning of like favors that have since exceeded 50,000 miles.

While in Champaign County I preached for a band of about fifty very earnest members. I assisted them what I could in erecting a house of worship. The services at this house, as well as at two other points, were well attended, and especially by the members. Among the number was an influential deacon by the name of George Dilling. He was regarded as the best farmer in the country and was as much noted for his honesty as for his enterprise and frugality. His fine standing in the community was very helpful to the church and her interests. From him I received more practical hints than from any other man with whom I ever associated. Our church was also the home of Sister Mattie A. Lear, the



most gifted writer and thinker among the sisters in the Brotherhood. At a service I often called on her to lead in prayer, and at this she was most proficient. At that time the sentiment of the church was strongly against women speaking in public, and for that reason we did not ask her to preach. Later in life she filled different pulpits and became noted for her knowledge of the Scriptures and her fine delivery. To associate with people of this type was a help to any young minister.

In addition to my tract work I did a good deal of writing for the Brethren papers, as well as for some other publications. I fell to looking beyond a tract department for my future work. The editorial bee began buzzing in my head. The Brotherhood was full of live issues. They had come to the front in our Conferences as well as in our church papers. The denominational papers were fairly bristling with strong doctrinal pleas. Debates were common, and popular as well. Moody, in the interest of greater unity and a higher plane of spirituality, had come upon the scene and was stirring the people from one end of the land to the other. I felt that I wanted to be right in the swim with voice and pen, but especially the pen. As I then looked at it the church paper must be my medium. I went so far as to have the printers in Champaign City make estimates on the cost of printing a weekly, to be published and edited by myself.

But I did not have the money even to start the enterprise, to say nothing about financing it. For years I had been preaching nearly every Sunday, and sometimes twice, wholly at my own expense. I had to devote so much time to preaching funerals that it greatly interfered with my work as a house painter, and no one ever thought of handing the preacher even one dollar for conducting a funeral service. As for marriages, I made a small charge, not over two dollars, and in that way got a little money. Eight years before I had allowed my name to appear on a note as security, and that arose in my face. It looked as though I might be swamped. But in spite of all this I pushed ahead with my writing and preaching and the editorial bee kept on buzzing.

## DAILY SURVIVAL KIT

Items Needed:

Mint; Candy Kiss; Tea Bag; Eraser; Rubber Band; Toothpick; Chewing Gum; Band Aid; Pencil

Why????

**TOOTHPICK** - To remind you to pick out the good qualities in others. Matthew 7:1

**RUBBER BAND** - to remind you to be flexible. Things might not always go the way you want, but it will work out. Romans 8:28

**BAND AID** - to remind you to heal hurt feelings, yours or someone else's. Colossians 3:12-14

**PENCIL** - to remind you to list your blessings everyday. Ephesians 1:3

**ERASER** - to remind you that everyone makes mistakes, and it's okay. Genesis 50:15-21

**CHEWING GUM** - to remind you to stick with it, and you can accomplish anything. Philippians 4:13

**MINT** - to remind you that you are worth a mint. John 3:16-17

**CANDY KISS** - to remind you that everyone needs a kiss or a hug everyday. John 4:7

**TEA BAG** - to remind you to relax daily and go over your list of blessings. I Thessalonians 5:18

-Selected



## OBITUARIES

FRANK K. BECK

Bro. Frank Beck was born November 3, 1936, to George and Eva (Fauth) Beck of Glasgow, Montana. He passed away of prostate cancer, July 9, 2002, at home north of Bernville, Pennsylvania, at the age of 66 years, 8 months and 6 days.

He started working on the railroad in Montana. After coming to Pennsylvania he worked at an orchard but soon became involved in the building trade, mostly carpenter, but laid many a block. His greatest talent was in his gun collection.

He married June S. Gibbel, April 19, 1957, (Good Friday), traveled the United States to meet and get to know most of our churches. We spent the first week-end in the Roscoe Reed home. Then it was on to our newly established Navajo Mission at Torreon. Galen and Lillian Litfin came out to meet us. Brother and Sister Sherman Reed and Brother and Sister Harold Drake also were there. The hardest part was trying to tell Sister Ida Toledo what a "honeymoon" was.

On to Cherry Valley. We spent an evening and had supper on the beach in San Diego with Barbara Swihart, Donald and Grace Ecker. Then we went on to Modesto. While there all the young people took us to Brother Swallows on Sonoma Mountain for a week-end of fellowship and Lovefeast. Newberg was our next stop and then later stopped by Poplar, Montana.

Preston Myers, a brother to Sister Alice Litfin and Brother Walter Myers lived only a few doors west of Frank's sisters, Maggie, Katie and Paulina. He raised beautiful horses.

Frank loved to travel and at Conference time tried to get there. Helped build hundreds of homes and to move several. At the last, he helped build exclusive, huge homes. He guided many a hunter around the great state of Montana. We lived in Quinter, Kansas from 1963 to 1968.

He is survived by his wife, June; sons, Justin, Richard, David, James, John and Shawn; daughters, Judy Miller, Theresa Andrews and Heidi Priest; nine grandchildren; sisters, Katie and Mary; sister-in-laws Elsie and Alice of Montana; twenty three nieces and nephews.

He will be remembered for his knowledge and all the homes he had a great part in building.

His brothers, Josh and Theo and sisters, Christina, Paulina, Rachel and Maggie all preceded him in death as well as his parents. He has two cousins living in Israel, Adoulf and Gorden Fauth.



## ALVINA WILLIAMS

Sister Alvina Maie Williams, born August 25, 1916, at Quinter, Kansas and departed this life, June 14, 2003, at the age of 86 years, 9 months and 20 days.

Alvina completed her 8th grade education at Quinter and several years later completed a college preparatory course by mail. Alvina accepted the Lord at the age of 12 years and was baptized in 1928 during the dedication of the Quinter Dunkard Brethren Church. Alvina moved with her family to eastern Kansas in 1937 and in 1942 they moved to southern Ohio by immigrant rail car. In 1946 the family moved to Iowa, living in the Grimes area then in 1950 they settled on the farm at the four corners near Dallas Center.

Alvina was never afraid of hard work and worked along beside her father on the farm. After her father's death she continued to keep the farm running. The garden and orchard were always weed free.

Family was always important to Alvina. She spent many years gathering information of the family genealogy and then had books on the Jamison and Williams families published.

In later years, Alvina still kept her hands busy cutting and piecing quilts from her wheelchair. Alvina's wish was to be useful and even while confined to bed, when told about someone needing help she stated, "Well, I guess I'm available." Alvina spent many hours with her nieces and nephew, teaching them about gardening and most importantly the character traits of diligence and persistence. Her great nieces and nephew loved to hear her read stories to them. Her eyes always lit up during her last weeks when they came to her room.

Alvina was preceded in death by her parents, John and Flora (Jamison) Williams, one sister, Velora Fiscel, a niece, Roxanne Flory and many other loved ones. She is survived by three sisters, Pauline Williams of the home, Kathryn Williams of Perry, Iowa and Urania and husband Marvin Flory of Dallas Center, Iowa; nieces Donna and husband Dan Wagner of Dallas Center, Iowa, Susan Flory of Fort Valley, Georgia, Ruth Flory of Dallas Center,

Iowa and a nephew John Flory of Dallas Center, Iowa; great-nieces Amanda and Elizabeth Wagner and great-nephew Danny Wagner all of Dallas Center, Iowa.

### SAFE

I am home in Heaven, dear ones,  
Oh, so happy and so bright,  
There is perfect joy and beauty  
In this everlasting light.

All the pain and grief are over,  
Every restless tossing passed,  
I am now at peace forever,  
Safely home in Heaven at last.

Did you wonder I so calmly  
Trode the valley of the shade?  
Ah! but Jesus' love illumined  
Every dark and fearful glade.

And He came Himself to meet me,  
In that way so hard to tread,  
And with Jesus' arm to lean on,  
Could I have one doubt or dread?

Then you must not grieve so sorely  
For I love you dearly still,  
Try to look beyond earth's shadows,  
Pray to trust our Father's will.

There is work still waiting for you,  
So you must not idly stand,  
Do it now while life remaineth,  
You shall rest in Jesus' land.

When that work is all completed,  
He will gently call you home;  
Oh! the rapture of that meeting,  
Oh! the joy to see you come.  
-Author Unknown

Funeral services were conducted June 17, 2003, at the Dallas Center Dunkard Brethren Church. Elders Fred Pifer and Jim Meyers conducted the services. Burial was at the Brethren Cemetery with Brethren Denny Myers and Ray Reed in charge of the services.

## NEWS ITEMS

### 2003 GENERAL CONFERENCE TAPES

All preaching tapes of General Conference except the Saturday afternoon session are now available. We apologize for this inconvenience, but the system was not in order until the Saturday evening session. There are nine tapes @ \$15.00 per set (postage included). No singing tapes.

Send to: Paul Stump  
10340 Diamond Mill Rd.  
Englewood, OH 45322

### ENGLEWOOD, OHIO

The Englewood Congregation plans to have a Revival Meeting, starting August 3 and ending August 10. If the Lord permits, we will meet at 9:30 A.M. and 6:30 P.M. on Sunday. Week day



evenings will start at 7:30 P.M.

Our Harvest Meeting is planned for Sunday morning the last of the Revival Meetings, with our evangelist Brother David Snyder giving the message.

We welcome any visitors to come and enjoy all the services.

Sister Ruth Speicher, Cor.

#### DALLAS CENTER, IOWA

The Dallas Center Congregation is looking forward to a week of revival, beginning August 10 through 17, with a Love Feast on Saturday, August 16. Bro. Merle Sweitzer from Shrewsbury, Pennsylvania is our evangelist. All are welcome to come worship with us and please pray for the meetings.

Sister Mary Meyers, Cor.

#### SWALLOW FALLS, MARYLAND

We invite you to join the Swallow Falls Congregation for fall Revival Meetings, August 15 through 24 with Lovefeast on August 23. Bro. Paul Hartz from Mechanicsburg will be the evangelist, Lord willing.

Services are at 10:00 Sunday mornings and 7:30 for evening services. Pray for these meetings that the Lord will have His way with each one present.

Sister Edith Yoder, Cor.

#### PLEVNA, INDIANA

The Plevna Congregation plans a Revival the week of August 24 through 31, with Bro. James Meyers of Dallas Center, Iowa. Evening services start at 7:30 and Saturday, August 30, Examination Service at 2:00 P.M. with Lovefeast at 7:00 P.M.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

#### WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation is looking forward to their Revivals, August 24 through 31. Bro. Rod Renicker from the Pleasant Home Congregation is to be the speaker.

Evening services at 7:30 and Sunday evening at 7:00. Please pray for these meetings. All are welcome to come and worship with us.

Sister Dianne Heisey, Cor.

THANK YOU

I want to thank everyone for your prayers, cards, and gifts for my birthday and the time of my injury. I really appreciated them. May God bless you each one.

Sister Margaret Birt

## **ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2003**

August 3 - Riches or Rewards and Soon Coming Realities - Mark  
10:23-34

1. Does one come to the place of trusting in riches in a moment of time or subtly in the process of time?
2. How do the riches of this world compare with eternal rewards?

August 10 - Two Requests of Jesus; Two Different Answers - Mark  
10:35-52

1. What happens within a church body when someone desires to be great, but has not a servant's heart?
2. What will happen when our eyes are opened by Jesus of Nazareth?

August 17 - Entering the City and Exiting the Temple - Mark 11:1-19

1. What is the significance of Christ riding into Jerusalem on a colt?
2. What message do you think Jesus might have for churches in our day concerning the house of worship?

August 24 - A Believing Heart That Forgives Has Authority-Mark 11:20-33

1. What is the relationship between prayer, faith and forgiveness?
2. Why is the issue of Christ's authority very important for man to reckon with?

August 31 - Vinedressers Lose Their Lease - Mark 12:1-12

1. Who are the "others" that the vineyard was to be given to?
2. Explain the meaning of: "The stone which the builders rejected is become the head of the corner."

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR  
AUGUST 2003**

August 3 - The Candles - Matt. 5:14-16, Mark 4:21, Luke 11:33-36

1. Why might a Christian attempt to hide his light?
2. What does it mean to have a single eye?



August 10 - The Mustard Seed - Matt. 13:31-32, Mark 4:30-32, Luke 13:19

1. Describe the "small beginnings" of the Kingdom.
2. After the "small beginnings" what happened in the Kingdom of God?

August 17 - The Salt - Matt. 5:13, Luke 14:34-35, Mark 9:49-50

1. What are the beneficial uses of salt?
2. How can you be sure your life is salty as a Christian?

August 24 - Opportunities - Matt. 9:37, 26:40-41, I Cor. 16:1-11

1. Are you, as a young person, watching for opportunities to serve in some way?
2. Have you thought about praying for an "open door" and for God's leading in His service?

August 31 - High Standards - Gen. 17:1, Matt. 5:48, Hebrews 6:1, 12:14, II Cor. 7:1

1. Do you believe that the Lord ever expects more of you than what He gives grace to perform?
2. How do we attain to personal holiness?

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# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## BEHOLD, WHAT LOVE!

Behold, what love, what boundless love,  
The Father hath bestowed  
On sinners lost, that we should be  
Now called the sons of God!

No longer far from Him, but now  
By "precious blood" made nigh;  
Accepted in the "Well-beloved,"  
Near to God's heart we lie.

What we in glory soon shall be,  
It doth not yet appear;  
But when our precious Lord we see,  
We shall His image bear.

With such a blessed hope in view,  
We would more holy be,  
More like our risen, glorious Lord,  
Whose face we soon shall see.

## RESPECT

God created our world. When He finished, He said that it was good. His creation pleased Him. Many times we are forced to stop and exclaim, "How Great Thou Art". The functions of the land, sea and sky are so intertwined and interdependent that without the part each plays the physical world could not exist.

The highest part of God's creation is man. Even though man may be fragile and frail compared to the world around him, God has designed man to have dominion over the entire world. Man is not a higher form of the animals. Man did not evolve from the animals or their predecessors. Man was created by God and placed in charge of the rest of His creation.

There may be some physical similarities between man and the animals; especially the vertebrate animals. That is where the similarity ends. God has created man superior to the animals in several ways. The most important difference between man and the animals is man's eternal soul. Animals live, serve well, go about their lives, die, are buried and molder away. Men's souls continue after their time of worldly physical activity. That eternal soul will be either in the bliss of Heaven or in the fires of Hell.

That soul is so important to God that He was willing to give His Only Begotten Son, Jesus Christ, as a sacrifice. He gave His Best Sacrifice so man has the opportunity to choose between right and wrong. Certainly man's soul makes him of far greater

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## THE BIBLE MONITOR

## AUGUST 2003

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value than the animals.

God has also placed within man the ability to remember. The memory is a very powerful part of man's existence. Animals have an ability to remember specific training that they have received. Often that training is accomplished through punishment or rewards. Animals do not have the ability to remember incidents of the past in the way that men remember their childhood. Men have also a social memory that remembers lessons and events that happened before they were born. There is a national memory of events that have been a part of our country's history. There is a memory of our family's past. There is a remembrance of the teachings and practices of the Church through the ages. This memory is related to history but goes beyond history and becomes a part of our moral code of conduct.

God created man with the ability to socialize. Families, communities, governments and nations exist because of this ability. Animals may run in packs or herds. They may fly as a well-trained squadron. Still, the animals do not rule themselves as man does. This is connected with the reasoning ability given to man. He can reason about the consequences of his behavior. He knows his rights are limited by the overall goals and desires of greater group.

Because man has been endowed with these great characteristics, he is worthy of respect. Every human being is worthy of respect, whether he has developed his talents as fully as possible. Some do not use their God-given abilities as well as they should. They have frittered away the opportunities that God has placed before them.

Men have developed various ways to disrespect other people. The human heart, when away from God's influence, develops ways to harm or minimize others. Discrimination may be based on race, color of skin, cleanliness of the body, the wearing of certain clothing, or the attainment of certain honors or offices. The basis of discrimination is simply that other people are different. It is best to remember that God created each human being with an eternal soul. For that reason, each person is worthy of respect. God's people should be most serious about respecting others, even when they are different.



Men will do many things to win favor of the famous, rich or powerful. In doing so they often celebrate the lives and deeds of people who are opposed in life and deed to the truths of God's Word. It is often the great of this world who are the most opposed to the Word and work of God within the hearts of men. They often are the ones who worship the gods of materialism or humanism.

Christians need to respect the lives and persons of those who may not be great or powerful. While respecting the unfortunate or erring, we must be on our guard that we are not compromised into fellowshiping sin and disbelief. Respect carries with it the duty of treating well and according to the Golden Rule, but it does not compel us to compromise with that which is wrong, sinful or hurtful.

God knew what He was doing when He created this world. He knew what was right when He created man and made him a free moral agent in this world. He made man worthy of respect.

How do you treat those around you? Are you treating them with the respect they deserve as a part of God's perfect Creation?

M.C.Cook

## **THE GOSPEL MESSAGE OF SEPARATION**

Most of the Christian church at large considers any serious effort to promote a separated life as legalism. The reality of legalism can not be denied by any thinking Christian yet at the same time it must be admitted that the differences between legalism and spiritual separation are discernible. What Christ and the apostles taught on separation can not be dismissed as legalism. The doctrine of separation is not something separate from the gospel. It is in fact an integral part of the gospel. Rather than being legalism true separation is the good news that Christ has liberated us from the world, the flesh, and the devil.

Theologically the practice of separation is rooted in the word sanctify. The great gospel doctrine of sanctification means the believer is to be separated unto God and separated from sin. Only those who separate themselves to God will have the disposition

to separate themselves from sin and evil in all forms. Those redeemed by Christ have been called to walk in Holiness. The reality of trying to live a holy life in an ungodly world soon brings the honest heart to the altar of full consecration to God. As the inner life is transformed by the holiness of Christ the walk, the worship and the work of the Christian undergo a radical change.

The natural outcome of consecration is the desire to bring one's lifestyle into conformity with the inner separation and compliance with the will of God. Since separation is part and parcel of sanctification it is redemptive in nature. The desire to separate must come from a pure heart. This process then is not optional. The Holy Spirit will press the new believer into such a course of action if he will obey.

Separation can not be dismissed as rules of behavior imposed by the church on its members. Rather than rules and regulations, separation would better be defined as a transformed attitude toward the flesh and this present evil world. It entails a holy determination to break with the world system. One is then able to live in the world while being independent of its precepts and influences.

The implications of such a doctrine are far reaching. Christ and His apostles understood separation to be foundational to Christian discipleship. The neglect of this truth can only bring spiritual disaster to individual believers and subsequently to the church. The high priestly prayer of Jesus found in the seventeenth chapter of John is the fountainhead of this teaching in the New Testament. Jesus used the word "world" seventeen times in His prayer. It is obvious that He saw more in the word than just the planet earth. Jesus used the term "world" to describe how unregenerate men behave, think, and interact with each other. When Jesus presented His prayer petitions to the Father He prefaced them by saying He was not of the world nor were those He had saved of the world. (John 17:14). Our Lord asked the Father to help believers overcome the world and bear a credible testimony to that condemned system. The divine order is simple; salvation takes us out of the world, sanctification takes the world out of us, and the Savior sends us back into the world as a demonstration and testimony of His holiness.



True separation calls for a radical change of lifestyle. It is the inner transformation of the heart by the Holy Spirit and the will to separate from all that displeases God that makes this new life possible. When holiness is internalized it will soon manifest itself externally in the walk of the Christian.

The secret of biblical separation is the cross of Christ. Jesus taught, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) The way of the cross is diametrically opposed to the way of the world. All who sincerely embrace it find themselves liberated from the attraction of this present evil world. Paul puts it graphically, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." (Galatians 6:14) The believer who is experientially crucified to the world will not be constantly struggling with issues of worldliness. Each encounter with worldly issues is settled on the basis of full surrender to Christ. No matter the cost, the child of God walks in the way laid out by the Word of God. It is this kind of biblical separation that makes the Christian's testimony credible before the watching world.

When professing Christians dress like the world, play like the world, manage money like the world, raise their families like the world, have the same goals as the world, take in the entertainment of the world, have throw away marriages like the world, are materialistic and greedy like the world, self-centered and individualistic like the world it will take more than a trip once a week to church to cure their problems. If only they would search the scriptures and find the rich benefits that flow from being separated unto God.

Those who take seriously the scriptural call of non-conformity to the world are often characterized as narrow, unfulfilled, cranky people trying to get to heaven by their good works. We have all known some people like that but they were the exceptions. But the real product is found among those happy souls who find non-conformity a privilege rather than a burden. They meet their worldly neighbors with love and a caring spirit. Their homes are an oasis of peace and quietness where godliness and



simplicity is the style. The distractions of television, loud music, and the incessant propaganda of the media are not to be found among them. The songs of Zion, earnest prayer and teaching from the Word of God are the daily agenda in such humble homes. These people are easy to live with. No greater joy can be found than walking in the plain way of the Calvary road.

Even the Old Testament teaches the necessity of separation. God called Abram out of Ur of the Chaldees to follow Him as a pilgrim. He left his home, his family, his business, his culture to follow God into the unknown. For the rest of his life the patriarch lived in tents and moved from place to place with confidence in God. He lived and worked in the midst of a pagan culture from which he kept himself and his family separate so as to live for God. Just as this ancient man of God was called out of the wicked city of Ur to walk with God so we are called out of the world to walk in holiness. Paul said of Christ, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father." (Galatians 1:4) Paul instructed young Titus to teach, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus 2:11-12) The soul that walks with God can not feel at home in this present world. As a stranger and a pilgrim the Christian is fully aware that he lives in alien territory and needs every means of grace to master his journey home.

The Levitical law taught Israel the importance of spatial separation from all that God declared to be unclean. They were to avoid the Gentiles, certain animals, foods and many other restrictions. To ignore these laws of separation made an Israelite unclean so that he was bared from worship and approach to Jehovah God. The Levitical separation was from the law and differs greatly from separation in the New Testament. Christian separation comes from grace. It is different in nature and kind from the Old Testament. Separation for the Christian is not spatial but moral and spiritual. Such a state of grace is not automatic but comes to us by obedience and spiritual growth. Believers are accountable to heed the call of the Spirit to a separated life. "Wherefore, come

out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." (II Corinthians 6:17) To take this stand requires definite choices and a firm resolve of the will. This process is fed by constant prayer and study of the Word of God. We must be alert for the world system is ever inventing new enticements to snare us. Robert E. Coleman in his book, **The Mind of the Master** says, "Those who follow Him live by the ethic of this higher government. They form a new community, however imperfectly realized now, within the existing culture of the world. In this way their lives separately and together demonstrate the true character of holiness. Like a city set on a hill, they expose the falsity of the world around them (Matthew 5:14)." (Coleman page 89, Fleming H. Revell publisher, 1977)

The separated life is not an add on but a central truth in the good news Jesus brought to the world.

Keith M. Bailey  
36 Friendship Circle  
Trotwood, OH 45426

## **PAUL IS WARNED ABOUT DANGER AHEAD**

Acts 20:17-38

Paul was sailing for Caesarea. His destination was Jerusalem, and his goal was to fulfill (apparently) a Nazarite vow he had taken sometime before. The boat evidently was stopping for a few days at Miletus, and so Paul sent for the Church leaders from Ephesus, which was about thirty miles to the north. When they heard Paul was at Miletus, they hurried to meet with him.

The majority of this passage is Paul's sermon (or talk) to the Church leadership from Ephesus. It is interesting and insightful to read about Paul's reflections about his own ministry.

In verses 22 and 23, we see that Paul knew something was up. He knew that the Holy Spirit was giving the message that at Jerusalem, prison and persecution awaited him. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."



But look at Paul's reaction (in verse 24): "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I really do not understand why Paul was so determined to go to Jerusalem! It seems as if he had taken some kind of vow, and in the fulfillment of that vow, there was a need to go to the Temple in Jerusalem for some kind of ceremony. But why had he taken that vow? Was it in some way to pacify the Jewish believers? There are more questions than answers for me concerning this issue. In any case, it is fair to say that Paul was determined to go to Jerusalem, and neither heaven or earth could stop him! We will see more about this in chapter 21.

Now remember as you read this passage, that Paul was talking to the elders of the church at Ephesus. He is speaking to the church leadership. Paul gives several pointers or warnings. He tells the overseers to be sure to feed the church of God. He tells them to watch for grievous wolves which shall come in among the flock, and even arise from within the flock. Paul warns that even among the leadership, some will speak contrary things, with the intent of drawing followers away after them.

Well! This was a little tough on the Ephesian leadership. Paul declared that he would see them no more on this earth. They wept sore (it says), and accompanied him to the ship which was taking him away.

**Summary Thought...** There sure is a need for discretion; that of following God's will and the Holy Spirit's direction; and that of doing what you know is right according to God's written, revealed word. The Holy Spirit was warning Paul along the way that bonds and persecutions awaited him at Jerusalem. This warning got even plainer in Acts 21:7. Yet, Paul would not be turned back. Continue reading through the Book of Acts for more insight into this puzzling question.

Respectfully Submitted,  
Brother Robert S. Lehigh



## WITHOUT STRENGTH

Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly."

We thank God for His Word today, and we ask Him to bless it to its intended purpose. Not too many days ago I was feeling quite bad physically, and was in a lot of pain. Many readers can relate to pain, and the body having difficulty in moving. This scripture came to me.

We can rejoice in the fact that our salvation was made manifest before the foundation of the world. Before we were even born: before we were even conceived in the womb, Christ died for us. Ezekiel, chapter 16 talks of Jerusalem, how it was discarded on the day it was born. Verse 5 says, "None eye pitied thee,..." and verse 6 says, "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou was in thy blood, LIVE." In the same manner Christ died for us when we were unable to do anything for ourselves, "When we were yet without strength."

"Without strength" can be rendered in many ways. In Mark, chapter 2, it refers to the "one sick of the palsy, which was borne of four." He was totally helpless and could not do anything for himself. It was so crowded in the building Jesus was in that they took the palsied man up on the roof and let him down through a hole they had made. Verse five says, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." "When we were yet without strength, in due time Christ died for the ungodly." The total helplessness of this man (remember, Jesus saw THEIR faith, not just the palsied man's) was a testimony to the healing and saving power of Jesus.

Another striking account tells of the two thieves who hanged on either side of Jesus at Calvary. In Luke 23:39-43 is the account: "And one of the malefactors which were hanged reviled on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done noth-

ing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Here was a dying man, totally helpless, being reviled by the crowd and whose life was slowly ebbing away. His friend could only mock at Christ, but he acknowledged that they both were getting what they deserved and he did not seek to come down from the cross, but he sought something better that he knew (by faith) that Christ could give him. "For when we were yet without strength, in due time Christ died for the ungodly." That man hanging alongside Jesus was saved even as Jesus and he were dying. How it behooves us to meditate upon this scripture and how, in the midst of fulfilling His mission to die for all the sins of mankind, he acknowledged the faith of one helpless man.

"Without strength" also implies our helplessness to resist sin. Verse 8 of Romans 5 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." His dying was the sacrifice for sin, but His rising from the dead indicates a power over the forces of evil, sin being one of them. I John 1:7 says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we take up our cross and follow Him the influence of sin will be done away. Follow Jesus: this will deal with sin. He has promised us this. He died for us while we were in sin. He did so in order to save us, not just from the punishment of sin, but also from sin's influence in our present lives. John 1:12, says, "But as many as received him, to them gave he POWER to become the sons of God, even to them that believe on his name." When Jesus sent out the disciples, they were sent to heal and to raise the dead. He gave them power to do these things. When we walk in His steps we are likewise given power over the beggarly elements of this world. Many think they can have one foot in the world and one foot in the church. How can we "walk in the light" and walk in darkness at the same time? Matthew 7:18 tells us, and these are the words of Jesus from the Sermon on the Mount: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." If you walk in the



light, you cannot be in darkness, Jesus is the light, and in Him is no darkness at all.

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## THE SUNSHINE OF GOD'S LOVE

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Psalm 84:11

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Malachi 4:2

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matthew 13:43

After a year of severe drought in most areas of Pennsylvania the unusually rainy Spring was most welcome. Even so, it was good to have several days of sunshine again. We were made to think of a song we sang many years ago.

"Sunshine, sunshine, in my soul today.

Sunshine, sunshine, all along the way.

Since my Savior found me, took away my sin,

I have had the sunshine of His love within."

While the word "sunshine" is not to be found in the King James Version of the Bible, we believe the concept is there. When we think of sunshine we think of three concepts, warmth, energy and growth. We believe we can find spiritual lessons in these.

In Psalms we find that God is a sun and shield. A shield is a type of protection. While the warmth of the sun has many positive benefits, too much exposure can cause such problems as skin cancer. For this reason it is advised that a wide brim hat can be useful when in the direct sun. Many of the women in times past wore a sun bonnet. God will be a shield against the burning de-



sires of sinful pleasures. But we must allow Him to do so. The Lord will also give grace and glory. God's grace can readily be seen as the sunshine of His love. The warmth of the Holy Spirit will bring His Glory upon His children giving them joy unspeakable and full of glory. He will not withhold any good thing from them that walk uprightly. This does not mean that a Christian will never have trials, sorrows or persecution. It does mean that God will supply a means of escape or strength to meet the situation.

As we stated, the sun has many benefits but it can also be harmful. For this reason we must have a type of fear of the sun. This type of respectful fear is also needed when we approach God, as Malachi states, "you that fear my name." We believe the Sun of righteousness refers to the Lord Jesus Christ. There is powerful energy in this name. Even as He healed the sick and halt in His journey on Earth, He is able to heal today, according to His Divine will. The greatest healing is that of a sin sick soul. He also sent the Holy Spirit as a Divine Energy to the Church. The reason so many churches seem to be without power is because they are trying to do things by human effort. Human energy is soon spent. It does not matter what physical shape a person may be in, the energy will soon be gone. Spiritual energy by human efforts also lacks resilience. Only the Holy Spirit has full, abundant, lasting power.

Perhaps the greatest benefit of the sun is growth. Certainly rain is needed. Without the strengthening rays of the sun, crops and other vegetation will not fully develop as they should. The righteous will shine forth as the sun. While large numbers will not always result because of our going forth with the Gospel, the Lord has promised to bless efforts done in His name. When we witness, whether in word or deed, and both are needed, it is also a means of individual growth. To be a successful witness we must be grounded in the Word of God. The more we study the Word the more we grow in grace and knowledge.

It is really sad that many professing Christians know very little about their Bibles. It is good to respect the teaching of those you sit under. However, we will remain weak Christians if we do not study the Word of God for ourselves.

Are we basking in the sunshine of God's love? Many go to the beaches to enjoy the pleasure of the sun. It has been said that they follow the pagan worship of the sun as they undress to worship it! Are we as serious about the ways of God? Do we find joy in dressing as a Christian in modest apparel or do we long to look like the world?

Does the sunshine of God's love radiate from our hearts and lives? Do we seek to be loving and helpful to one another or is our time taken up with finding fault? Do we take the time to realize that if God judged us as we sometimes judge one another, instead of the warming sunshine of His love we would feel the burning heat of His judgment?

Have we felt the sunshine of God's love today, all along the way and within? Have we experienced the healing power of Christ that took away our sin? Are we walking in the light as He is in the light having fellowship with one another?

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## **CHILDREN'S PAGE**

### **THE BEST WINNER**

Philippians 3:8

John and Peter read the notice of the bike race that their Sunday School teacher had just posted on the bulletin board.

"Who do you suppose will win the new bike which is the prize to be given to the winner?" asked John.

"I stand a good chance of winning! My folks gave me a new bike last week for my birthday. It's a beaut and flies like the wind!" said Peter.

"My old bike can still go a pretty good clip in spite of it's age," replied John.

"Pooh, you don't stand a chance with that old junker of yours. I'll win. You'll see!" boasted Peter as he climbed the steps of his home.



John hanged his head as he trudged on down the street. He knew his father could not spare any money to buy him a new bike. No, not with a family of seven. The company where his father worked was downsizing because the work was slow. A new bike would be nice, but not really necessary. He wondered why Peter wanted a new bike when he already had one? John supposed that Peter wanted the thrill of winning. He wanted the accomplishment of beating others, who might be participating in the race and the satisfaction of being "first".

The morning of the race shone bright and clear. A group of excited children with their bikes in tow, waited for the starting signal. Soon they were off!

Peter was pedaling a little ahead of John when John saw him bump into a girl's bike knocking her bike over and causing her to fall. As John neared, he saw that she was crying and struggling to get out from under her bike which had fallen on top of her. John stopped and helped her up on her bike again and they were on their way.

The race continued till all had crossed the finish line, but John had lost too much time by his kind deed and came in with the last group.

Peter looked back at John, calling, "See, I told you that you would not win with that old bike!"

"Boys and Girls," announced the Sunday School Superintendent. "This race was not only a show of skill, but also to prove a lesson to each participant. We know that each one of you strived to do his best and each one desired to win the prize. The judges decided that the spirit of kindness to one in need shown by John in this race was worthy of the prize as he manifested a spirit of unselfishness in giving up personal gain to help others."

In life's race the true winner must be willing to lose as far as this life is concerned if in so doing he upholds a right standard or a Christian principle.

The Apostle Paul said that he was running a race, pressing toward the mark for the prize which was a crown of Eternal life! This crown would not be given to him only, but to everyone who



loved the Lord, kept the faith and ran the race successfully. Everyone has the chance to win! He also said that he counted all things but loss that he might win Christ.

That evening Peter thought seriously about the lesson he had learned. He would ask God to forgive him for his greed and selfishness. He wanted to be kind and a better friend than he could be a winner, too!

Sister Maxine Surbey

## **BIBLE STORIES**

### **JESUS HEALS THE LEPERS**

Luke 5:12, Luke 17:12

Did you ever wonder why we never read about Jesus being sick? He healed many people who were diseased and came in close contact with all kinds of sickness, yet He was never sick. We know that He got very tired and weary but He was always well. Jesus was the fountain of life. He said, "I am come that they might have life and that they might have it more abundantly." People flocked to Him by the hundreds to be healed. They wanted to be well and strong and here was the one who could heal them!

In those days, leprosy was a disease that the people feared most of all. Anyone who was a leper had to call out, "Unclean! Unclean!" That was so no healthy person would get close to him, and you can be sure no one did, that is, except Jesus.

One day as Jesus passed through a certain city, a man who had a terrible case of leprosy fell at the feet of Jesus and said, "Lord, if you will you can make me clean."

Jesus did not run away from this man like other people, but reached out and touched him with His hand and said, "I will, be thou clean." And right away the leper was healed. It must have been wonderful for him to see and feel all those diseased places on his body become clean and well again.

Another time Jesus was entering into a village and there were ten lepers that met Him. As soon as they thought He could hear them they called out as loud as they could, "Jesus, Master, have

mercy on us."

Now when Jesus saw them, His heart was touched with pity for the diseased men and He said, "Go show yourselves unto the priests." This was a little different than what He usually did, but the lepers knew that they could never be considered cured unless the priests gave their approval. So off they went. As they were on their way one of them said, "I'm healed! My leprosy's gone!" Another one said, "So is mine," and another, "I'm clean, I'm clean!" And they were all ten healed — every one.

Jesus was watching, and all at once one of the ten that were healed turned back and with a loud voice glorified God and fell down at Jesus' feet and thanked Him for making him well again. And this man was a Samaritan. Jesus said, "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, except this stranger." So Jesus said to the man at His feet, "Arise, go thy way: thy faith hath made thee whole."

Jesus appreciated this stranger's thanking Him. Let us remember to thank Him for all the good things Jesus gives us.

Brother Rudy Cover

## REPENTANCE

B. E. Kesler

(Synopsis of a sermon by B. E. Kesler, Goshen, Ind., May 30, 1943—Acts 17:20.)

I never read any of my sermons, but I have some notations, and references from the scriptures that I wish to read by way of introducing my subject, before entering into a discussion of it. We need to note carefully the distinction between what are sometimes called weaknesses or mistakes, and real sins.

### The Reality of Sin

"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." (1 John 3:4.) In Ex. 20:1-17, God forbids idolatry, profanity, disobedience, murder, adultery, robbery, falsehood, and covetousness. All of which are gross



sins, but there are some things which are termed "weakness" or "mistakes" which God calls sins. "He that despiseth his neighbor sinneth." (Prov. 14:21.) "An high look, and a proud heart, and a plowing of the wicked is sin." (Prov. 21:4.) "The thought of foolishness is sin." (Prov. 24:9.) "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I Sam. 15:23.) "Therefore to him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.) "Whatsoever is not of faith is sin." (Rom. 15:23.) "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (I Cor. 8:12.) "God forbid that I should sin against the Lord in ceasing to pray for you." (I Sam. 12:23.) "Seven things are an abomination unto the Lord: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness, that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-17.) "When he (the Holy Spirit) is come, he will reprove the world of sin and of righteousness, and of judgment: of sin, because they believe not on me (Christ)." (John 16:8-9.) These references prove sin is a reality.

### The Universality of Sin

"For all have sinned and come short of the glory of God." (Rom. 3:23.) "But the scripture hath concluded all under sin." (Gal. 2:22.) "And so death passed upon all men, for that all have sinned." (Rom. 5:12.)

Thus it is seen sin is not only a reality, but that it is universal. And "sin, when it is finished bringeth forth death." (Jas. 1:15.) So there is no room for controversy concerning the prevalence, the extent and the result of sin. Sin is the violation of divine law which man cannot change or nullify. And if not repented of, he will have to face at the judgment. "Repent ye therefore that your sins may be blotted out" before you have to face them in the great day of reckoning when the secret things of men's hearts shall be revealed.

### What Repentance Is

Repentance is the turning away from the love and practice of sin from the consciousness that sin offends God, and a turning to the love of truth and practical righteousness. The prophet has



given the most comprehensive definition of repentance to be found anywhere. Hear him: "wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." (Isa. 1:18-19.) Then again: "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord who will have mercy upon him, and to our God, for he will abundantly pardon." (Isa. 55:7.)

With these definitions before us, we need not be confused or mislead as to what repentance really is; for they are plain and specific and easy to be understood—a repentance that needeth not to be repented of.

### Necessity of Repentance

Christ saves from sin, not in sin. From the definitions given, we must "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God." It is God's command and of necessity must be obeyed. The necessity for repentance may be seen from the fact it is one of the fundamental doctrines of the gospel as proclaimed by the first herald of the gospel. The message of John the Baptist was, "repent and believe the gospel." Upon this confession of faith in the coming Christ, and repentance, hundreds of converts were added to the kingdom by the rite of baptism as administered by John. These were the simple terms required by John, and by which his converts "received salvation by the remission of sins."

Then Jesus himself, comes upon the scene preaching the same terms of remission and salvation, and induction into the kingdom, by the same rite of baptism. None except those who brought fruits meet for repentance were received by the rite of baptism; and these are the terms upon which one becomes a member of the kingdom today. No change has been made by Christ, and men have no right to change.

This same doctrine of pardon as proclaimed by John and Christ, was preached by the seventy, Christ sent out, and also by the first herald of the gospel after Christ and John were murdered and taken away, Peter on the day of Pentecost preached the same unchanging gospel terms of pardon and salvation. To the three thousand who gladly received his word, he said, "Repent and be

baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." And so continued, and so it continues today, and will continue until He comes again.

Another reason for repentance is: sin is destructive to mental and physical usefulness. While living in sin, the mind is so filled with sinful propensities and inclinations there is no time given to the better things of life, and the life is so filled with sinful indulgences and practices that there is no time given to things that are uplifting and helpful. Repentance is the only remedy for this mental and physical depravity.

Still another reason and necessity for repentance is: sin bars from social and religious usefulness. Persons whose life and conduct are filled with sin or worldliness in general, are not placed in positions of trust and usefulness. Many a person mentally capable of filling positions of trust and usefulness are rejected because their lives are known to be filled with things too worldly to be fitted for such positions. Repentance would remove all these hindrances and prove a benediction to mankind, by providing suitable persons for the many positions of social and religious activities.

Again, sin bars from heaven, and repentance is the only thing that can remove this barrier. For this reason "God commands all men everywhere to repent." No impenitent sinner will ever enter heaven. And there is no use kidding ourselves as to what sin is. "All unrighteousness is sin." Even the sinner himself, knows what is sinful in his life and in the life of others, and even in the life of the Christian. The world sizes us up about right. To such impenitent intelligent sinners Christ will say "out of thine own mouth I will judge you."

Of the many questionable things, the right or the wrong in them may easily be determined. If Jesus were here, would you expect to find him on the baseball grounds betting or yelling for one side or the other? Would you expect to find him in the Bowling Alley, pool hall, dance hall, tournament, fair grounds and such like places which at best can be nothing less than the "appearance of sin"? Would he consult the magazines to find the latest in styles? Would



he find excuses for the short sleeves, low cut-at-the-top of dresses, and the bare legged limbs of worldly women? And so on with any questionable line of conduct. Let the first question be, would Jesus say or do this? Would he go in and be a frequenter of the movies and theaters? These questions and answers will be a fine guide for those whose desires are to partake in such things.

Repentance is God's remedy for all sin and unrighteousness. Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing comes from the Lord, Amen!

Selected from July 15, 1943  
issue of the Bible Monitor

## THE BOY AND THE MAN

J. H. Moore

In Northern Illinois

In the midst of all this, the early part of March, 1876, Brother M. M. Eshelman, of Lanark, Illinois, came to see me. He, too, had been doing much writing for our papers and had published a few pamphlets and a book. When we got together and talked matters over, we were found to be congenial spirits, and thought very much along the same lines, though I said little to him about my editorial aspirations. I took him with me to one of my appointments. He was then a deacon, yet I asked him to preach. He tried to excuse himself on the ground of not being in the ministry. I told him that, preacher or no preacher, he must talk to the people, and he did. He returned to his home, leaving with me an urgent request to come to the District Meeting of Northern Illinois, to be held nine or ten weeks later. Little did we then think that both of us were destined to play together an important role in the stirring events of the Brotherhood.

The District Meeting of Northern Illinois and Wisconsin for 1876 convened at the West Branch church, near Mount Morris, not far from the last of April. As per Brother Eshelman's earnest request,



I was on hand, and here I, for the first time, met the prominent workers and leaders of the District. By my pamphlets and writings for the church papers I was known to all of them and they gave me a most cordial welcome. The impression they made on me was most favorable and I felt at home with them from the start. I was with them in their devotional services and they impressed me as of a high spiritual type. In the conference I listened to their deliberations and learned that while they did not all see alike respecting some points, still with them brotherly love predominated. I returned home from this meeting carrying with me a high regard for the membership of Northern Illinois.

A month later, when work became a little slack in my locality, I received from Brother Eshelman a letter, saying that if I would come to Northern Illinois, I could get all the painting I cared to do. Leaving my office work in charge of my wife and her sister, I might have been found, a few days later, in Northern Illinois, painting a large barn near Shannon, with Brother Eshelman assisting. He said there were two things he wanted to do—learn to paint and then to talk to me when not otherwise busy. I gave him a few pointers in the use of the brush and we started in not realizing for the moment what this was leading up to.

We painted during the day and talked till late at night. I was not with him long until I learned that the editorial bee was buzzing in his bonnet as vigorously as it had been buzzing in mine. So we talked paper and almost dreamed about what we had in mind. It occurred to us that the Brotherhood needed a paper in the West, and that sooner or later one would be started. As other brethren were publishing church papers we did not see why we could not edit and publish one. Neither of us had money enough to venture on such an undertaking, but we hardly took time to think about that. In the beginning of the year Brother J. T. Myers began the publishing of a monthly in Germantown, Pennsylvania, entitled the *Brethren's Messenger*. Why not ask him to move his outfit to Lanark, and all three of us unite in publishing a weekly paper? The more we thought over the plan the stronger became our convictions that this would be the proper thing to do. At least, we thought, no one could then accuse us of starting a new paper, for

there were in the Brotherhood some who thought we already had more church papers than we needed.

Finally it was decided to write Brother Myers, advising him of our plans, and have him come and see us, and together we could canvass the situation. By July 26 he was on hand, and after a few days' consideration an agreement was entered into to move his small outfit to Lanark, change the name of the paper to the *Brethren at Work*, to be published weekly and edited by J. H. Moore, J. T. Myers, and M. M. Eshelman. A few days later a building was rented in Lanark. I then told Brethren Eshelman and Myers to arrange for the transfer of the outfit and I would try to finish the jobs of painting I had on hand before I would be needed in the office. Three weeks later I was informed that the outfit had reached Lanark. I was then painting the new country residence of Brother R. F. McCune. So I told Brother McCune that if he would be kind enough to get some one to finish the job, I would go to work on that paper. To this he readily consented, for he was one of the many strongly in favor of a western paper. Here ended, very abruptly, my career as a house painter.

#### In the Editorial Chair

On Monday morning, Aug. 21, I was in the editorial chair. On this date, for the first time, I met Brother Lewis A. Plate, a young German, well educated and twenty-one years old. He had been associated with Brother Myers in his paper and was to become foreman in our office. No one then dreamed of the unique part, in a quiet way, that he was to play in giving a certain literary polish to some of the best books that have come from the Brethren press. We all worked like beavers, and everybody in and around town seemed interested in our undertaking. Here were two young men from the country (Brother Myers remained in the East), entering upon a business in which neither of them had any experience. All told they did not have a hundred dollars between them, and every cent of that was needed for their families. Financially speaking it was a reckless undertaking. We had both given more attention to writing than to finances. But we were in it, full of faith and energy, with more zeal than business judgment, and it meant success or failure. However, a few well-to-do brethren in Lanark and



Milledgeville had told us to go ahead, be careful, and when necessary they would come to our assistance.

In due time my family and my tract business were moved from Champaign County to Lanark. Sept. 14 the first issue of the *Brethren at Work* was sent forth. It was printed on the local press, we having no press of our own. As contributors we had secured some of the best writers in the Brotherhood, and this with the sudden appearance of the paper in all parts of the Brotherhood make quite a sensation. Aside from the writing they had done for other papers and in pamphlets, the editors and publishers were unknown quantities.

At this time the missionary spirit in all the churches in Northern Illinois and even elsewhere was running high. Brother Christian Hope, our first foreign missionary, and family, had been sent to Denmark, and Northern Illinois had volunteered to stand good for the expenses. The *Brethren at work* at once championed the foreign mission cause and urged it with all the influence of the paper. This made us thousands of friends. Brother Eshelman being in close touch with Brother Hope, and helping to direct his work, we had the news at first hand, and we made the most of it.

Early in October we installed a Potter cylinder press, to be turned by hand, six revolutions of the big fly wheel and crank for every impression. As two impressions were necessary this meant the turning of the crank twelve thousand times for every one thousand papers printed. As I was much stronger than Brother Eshelman it fell to my lot, in addition to my editorial work, to run the press. Our circulation, to start with, was over two thousand. That meant work at the big wheel by the hour. But I was strong. We had faith in our undertaking, and no one, not even employees, thought of complaining, when we worked from ten to fourteen hours a day, and six days in the week. Brother Eshelman looked after the business correspondence, and the mailing department, and did some editorial writing. Brother Plate was foreman and paid as little attention to hours as the rest of us. I would work at my editorial desk until Brother Plate got the form on the press, then removing coat and vest I did duty at that big wheel for five or more hours. One day, while thus at work, and everybody



else busy, Brother Lemuel Hillery came into the office, paused a moment, and then said: "I never could understand why your paper should bear the name it does. It means the brethren at work, for sure."

These were busy days. I worked in the office all day, and in my library until late at night. It fell to my lot to preach practically every Sunday, and sometimes twice. During the summer the Brethren had built a church in town, the same congregation having another house two and a half miles out in the country. When the day of dedication for the new structure came, Nov. 26, the room was crowded to the walls. The mayor of the town was there. One of the members of the State legislature, who lived near, was present. Representatives from all the adjoining churches helped to make up the audience. The preachers filled a long, well-constructed seat behind the stand and at one end of the room. The building was without a platform for the preacher. The devotional exercises were impressive and the singing inspiring. After prayer Brother Henry Martin, the elder in charge, turned to me, and in a voice that could be heard all over the room said: "Brother Moore, it is expected that you should preach today." That was the first intimation that I had concerning the delivery of the dedication sermon. Thinking that it might possibly turn out about that way I had prepared for the occasion. In those days of simplicity it was no unusual thing for a minister to be called on for a sermon without any previous notice. Say what you will about the lack of what we now call system in pulpit arrangements, those were glorious days, and the believers got a whole lot of good out of the services.

### **THE BIBLE MONITOR AS AN EVANGELISTIC TOOL**

Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth!"

The word "publish" means to make public, to announce, or to tell others. In Bible times there was no way to mass-produce a message. Scribes would diligently copy messages one at a time.

Messengers would carry their tidings over hill and dale, but they only had one voice. It was not until the late 1400's that printing was invented, and another century-and-a-half went by before the Kings of Europe began to allow the Gospel to be printed. When literacy became common and the people escaped the heresy of the Roman church, the Gospel of Our Lord Jesus Christ began to see mass distribution.

Today, with radio, television, newspapers, and magazines in abundance, you might think that the Bible Monitor is a very minor player in the scheme of things. Upon close examination we find that television has very little of the pure Gospel. It exists primarily, along with movies and the music industry, to feed the carnal flesh. If you have found the gospel message on television, may God Bless you. This writer has not, and we grew up with television in our home. Radio has a few things to merit it, but a very few. I listen to "Gospel Radio" less and less because the gospel appears less and less on it. Programs that have stood strong for many years are weakening before the peer-pressure of "country gospel" music.

This leaves the printed page. The first "Brethren" paper began in the 1850's. It was called the Gospel Visitor, and its editor was an advocate of "higher education" for preachers. This idea soon bore fruit, and the Visitor became the Gospel Messenger and in not too many years the word "Gospel" was removed from its title. The Brethren, whose strength came from their single-mindedness in the early days, gave it up for diversity and lost the gospel that they had started preaching. One Brother that recognized this fact was B. E. Kesler from Missouri, who began the Bible Monitor in October of 1922. In over eighty years it is still upholding the gospel message that many have lost sight of over the years. We are grateful unto God that it continues even today.

Not a month goes by that the clear gospel message is not brought forth. As Catherine Hankey so ably wrote,

"I love to tell the story,  
For those who know it best,  
Seem hungering and thirsting  
To hear it like the rest."



The Monitor goes forth each month to shut-ins (those who cannot get to church for health reasons) and to those who live far from an old-time gospel preaching church, as well as to the general readership of the Dunkard Brethren. Our message must be clear and without prejudice. If our message is indeed the message of salvation, then we must reach the right audience.

Our readership has always extended farther than the membership of the Dunkard Brethren Church. We must see to it that new Christians, as well as those searching for truth, are provided with subscriptions to the Monitor. Do not be afraid to send someone's name in as a subscriber. If they know you and know your good conversation in Christ they will accept gladly a subscription to the Monitor. If a person, even a long-time reader, rejects the Monitor and asks that his name be taken off the subscription list, perhaps he was not searching for truth after all, and perhaps he is not interested in the gospel of the Lord Jesus Christ.

So, how can you, dear Reader, help this publication continue its work? Most of all, earnestly pray for those responsible for the Monitor, and read every word when it comes to your house. Allow others to read it, and send in their names as subscribers. This way, the range of the Monitor will grow. Also, feel free to write for the Monitor. My first article appeared in 1974. We wrote very little in the beginning, but God gave the increase. Do not be ashamed of how your first article will look. Follow the guidelines in the February issue and study carefully other articles, and WRITE as the Holy Spirit would lead you. Remember, the name of the writer is found at the end of the article, not to glorify him, but to hold him accountable for what has been written. We write in order to GIVE GOD THE GLORY, not ourselves. Keep these things in mind as you prayerfully fulfill God's will for your life. We can always use new writers, especially those eager to give God the Glory. May God continue to richly bless the ministry of the Bible Monitor to His every good.

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073



**NEWS ITEMS****BETHEL, PENNSYLVANIA**

Lord willing, Bethel Congregation plans a Revival, September 21 through September 28, with Bro. Ray Stuber as evangelist. Come and pray.

Sister Fern Wolfe, Cor.

**MOHLER'S CONGREGATION, PENNSYLVANIA**

The Lord willing, The Mohler's Congregation will hold Revival Meetings from the 7th to the 14th of September 2003. Brother David Aungst from Bethel will be our evangelist. Please pray for him and for this important work for souls and for the upbuilding of God's kingdom. Please come praying.

Mohler's Lovefeast will be held on the 28th of September. All are invited to attend. Come worship with us.

Sister Ruth N. Miller, Cor.

**MC CLAVE, COLORADO**

The McClave, Colorado Congregation has planned a Revival Meeting for September 7 through 14, 2003. Lord willing, our evangelist is to be Brother Wesley Miller from Quinter, Kansas. We invite you to come and share this special time with us, as we search our hearts, and grow in the knowledge of our Lord and Saviour Jesus Christ.

Sister Arlene Stamy, Cor.

**QUINTER, KANSAS**

Revival meetings at the Quinter Congregation are to begin Sunday, September 26 with Bro. Rod Renicker of Modesto, California as our evangelist. These meetings will continue through Sunday, October 2. We plan a Lovefeast on Saturday, October 1. Services on Saturday will begin at 11:00 A.M. followed by lunch, afternoon services and the Communion Service at 7:00 P.M. We invite all who can to join us for worship and fellowship any time throughout these meetings.

Sister Ruth Clark, Cor.

## **ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2003**

Sept. 7 - Trying to Trip Up Jesus With Death and Taxes - Mark 12:12-27

1. What did Jesus mean by the wording, "Render unto Caesar..."?
2. Verse 24, what part does the power of God have with the resurrection?

Sept. 14 - Agreeing With Jesus Makes Scribe Wise - Mark 12:28-37

1. Why was this scribe, "not far from the kingdom of God"?
2. Why did Jesus ask the question in verse 35 in relation to the scribes?

Sept. 21 - Investing in the Kingdom Outlasts Great Monuments - Mark 12:38-13:4

1. Why was Jesus warning about the actions of the scribes?
2. Why was the poor widow able to cast into the treasury all of her living?

Sept. 28 - Hated by All; Enduring to the End - Mark 13:5-23

1. Verse 8, why does Jesus refer to these things as being the beginning of sorrows?
2. With this information Christ has shared, what can we do to improve our capability to endure to the end, both collectively and individually?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2003**

Sept. 7 - The Golden Rule - Matt. 5:46, 6:12, Luke 6:30-35

1. In what specific areas of your life does the golden rule apply?
2. How is God kind to the unthankful and to the evil?

Sept. 14 - Pleasure Seeking - Prov. 21:17, Luke 8:14, 12:19, II Peter 2:13-22

1. Does sin bring forth pleasure in an individual's life?
2. How is pleasure different for an unbeliever and a believer?

Sept. 21 - Secret Things - II Kings 17:9, Psalm 19:12, Eph. 5:11-17

1. Is there anyone else who knows your secret? Who?
2. How does understanding the will of the Lord affect secrets?

Sept. 28 - Rich Man and Lazarus - Luke 16:19-31

1. What prevented the rich man from taking care of Lazarus?
2. Do you believe that it is now your responsibility to choose your destiny for eternity?



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# BIBLE MONITOR

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## RISE O MY SOUL

Rise, O my soul, pursue the path  
By ancient worthies trod;  
Aspiring, view those holy men  
Who lived and walked with God.

Tho' dead, they speak in reason's ear  
And in example live;  
Their faith, and hope, and mighty deeds,  
Still fresh instruction give.

'Twas thro' the Lamb's most precious blood  
They conquered ev'ry foe;  
To his almighty pow'r and grace  
Their crowns of life they owe.

Lord, may I ever keep in view  
The patterns thou hast giv'n,  
And ne'er forsake the blessed road  
That led them safe to heav'n.

-John Needham



## THE CHALLENGE OF CHOICE

As the forty years of wandering in the wilderness was coming to its end, Moses gathered the people together. He reminded them of what God had done for them in delivering them out of the bondage of Egypt. He spoke of the many blessings God had provided during the long journey. He told of the boundaries God had set for them in the Law he had delivered to them. Soon after this meeting, Moses was called up to the mountain where he was taken from this earth by God.

Joshua became the leader of the Israelites after Moses died. He led them as they conquered the country God had provided for them. They succeeded in securing most of the land that had been designated by God for them. When their faith lapsed near the end, they had failed to completely conquer all the north country. They were secure in the middle and southern country. As the end of Joshua's life drew nigh, he, too, called the people together to review the accomplishments of the past. He could rehearse their great victories, won for them by God. He could remind them how they had so easily settled into the land. However, his primary interest was challenging them to be faithful.

Although they had left Egypt, Egypt's idol worship still lingered with them. They were troubled by the idols and gods of the peoples who surrounded them as they settled into the land. They were attracted to these images and wicked practices even though they

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## SEPTEMBER 2003

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should have known better. They knew better, but they succumbed anyway.

Joshua used this occasion to challenge them to faithfulness. He stated that he and his house would serve God. He left the choice to them what they would do. Would they serve God or would they serve the gods of Egypt or the gods of their neighbors? When they answered that they would serve God, Joshua, disbelieving what they had said, continued to challenge them. He knew their weaknesses better than they did. As he continued to challenge them, they continued to answer that they would truly serve God.

Choice not only includes the thought of decision but also of consequences. A choice demands that a decision be made. People are afraid of making decisions, because they require movement from the known and the comfortable into the unknown. Men will mull over a decision involving this world's goods for a long time before they decide. Often legal documents are drawn up to protect the interests of all involved. Men do not want the consequences attached to their choices. Some choices come with small consequences but others have large consequences.

Choices made in the physical and material world have consequences, but those consequences, while serious, are no match for the consequences that accompany Spiritual decisions. Joshua was challenging his people to make wise Spiritual choices. While men will tarry to make sure of their decisions regarding temporal decisions, they tend to ignore the more serious spiritual decisions before them. Many treat these eternal decisions with indifference. Men will worry about the effect of signing a contract involving millions of dollars but they can not be bothered by eternal things. Dollars will disappear, buildings will decay and fall, corporations will be merged out of existence, and the other concerns of life will fade away. The Spiritual choices will always be there. They are eternal. The consequences of these choices are so much more important than the consequences of any material or temporal decision.

The most important decision to be made by any person is his relationship with God. Will he ignore God? Will he give a half-

hearted assent to God's claims on his life, then go his own way? Will he desire the most significant relation possible with God? Will he want to become a part of God's Family through the shed blood of Jesus Christ. There is no more precious substance in this world than the spilled blood of Jesus Christ. Because that blood was shed for the salvation of the souls of men, those souls have a value beyond the computations of this world. The soul is eternal, but where will that eternity be?

Men must not only decide how they will relate to God, they must also decide at what level of commitment they are willing to offer themselves to God. Will they but take from Him their soul's freedom, without a desire to serve and follow Him as closely as possible?

Just as Joshua challenged his people long ago to be faithful, so we today are being challenged concerning our relationship with God. Are we a part of His family through His blood purchase? Are we willing to put aside the images and gods of this world? Are we willing to be found faithful through whatever struggles may come to us?

What does this challenge mean to you? "Choose you this day whom ye will serve."

M.C.Cook

## **ADDITIONAL WARNINGS OF IMPENDING DANGER**

Acts 21:1-17

Paul and his companions left the Elders from Ephesus (which they had met at Miletus), and continued sailing towards Caesarea. At Patara, they had to transfer ships (verse 2). That ship sailed around Cyprus, and landed at Tyre, Syria, where they stayed seven days.

At Tyre, they found some disciples (believers), with whom they fellowshiped. The same message of warning from the Spirit kept cropping up. The disciples at Tyre warned Paul (through the Spirit) that he should not go to Jerusalem. Yet Paul determinedly continued on his journey to Jerusalem.



Take a careful look at verse 5. Can you just picture the brethren with their wives and children kneeling and praying on the shore, as Paul and his companions boarded the little boats and went out to the big ship which would have been anchored off shore?

Finally, they arrived at Caesarea, which was as far as they could go by boat. There, they stayed for many days at the house of Philip the evangelist. This is the same Philip who was chosen to be a deacon in Acts 6, who also witnessed to the eunuch from Ethiopia in Acts 8. Philip had four daughters, which prophesied. Besides being a faithful deacon and preacher, he apparently was a good father, as well!

The scene with Agabus is very interesting. God was warning Paul through the Spirit about what was going to occur in Jerusalem if Paul continued in his determination to go there. This demonstration by Agabus is the climax of those warnings. Agabus took Paul's belt and tied up his own hands and feet with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'"

This was too much for the traveling companions of Paul (Luke included—notice the "we"). They begged Paul not to continue on his journey to Jerusalem. There was so much more evangelistic work to be done! The churches needed his leadership! There were certainly many territories not yet evangelized. The Christians of Caesarea joined them in their reasonings with Paul.

But Paul remained obstinate. He asked, "What are you doing, weeping and breaking my heart? I'm not only ready to be bound, but even to die in Jerusalem for the Name of the Lord Jesus."

All that was left to say was, "The will of the Lord be done." Paul would not be persuaded to change his plans. His traveling companions displayed great courage by continuing on the journey with him. They went to Jerusalem, where they were received by the brethren gladly.

**Summary Thought...** This passage climaxes a series of warnings by the Spirit through individuals of danger ahead. In this case, Paul listened to the warnings, but would not change his

course. He was determined to go to Jerusalem. Do you think such warnings should change our plans today?

Respectfully Submitted

Brother Robert S. Lehigh

### **I CANNOT COME DOWN!**

Nehemiah 6:2-3: "...Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Nehemiah was rebuilding the walls of Jerusalem. This became his life's work. There were many that tried to steer him away from this work, and so dedicated was he that he knew these people were up to no good. He wanted no distractions. His work was important.

Our adult Sunday School lessons for 2003 are in the Book of Mark. All through this book is expressed the urgency and importance of the Gospel of Christ. Words like "straightway", "immediately", and "now" are pervasive throughout. Mark writes as if it is important that the Word gets out, and that it gets out NOW. Jesus, in the Gospel of Mark, has a work to do, and not much time to do it. He did not linger long at any place. His time was short. John the Baptist was another with important work to do and not much time to do it. His work also was important.

We as children of God must learn what is important, and do the important things first. In the ministry, or in whatever God has entrusted us to do, it is always a balancing act to get everything done. Yet there seems to be things that always remain undone. This is one of the reasons why we preach and teach the plural ministry, yet we know that in many places it is not possible. We need to make choices that will render unto God the most praise and honor. Are we bringing glory to God, or are we casting our pearls before swine? If we are doing something, not for ourselves, but for God, and there are those trying to interfere, as in



Nehemiah's case, not for their need of God, but for mischief's sake, we need to learn to say, "I cannot come down! Why should the work cease?"

One of those important things that never seems to be done, at least for many people, is the printed ministry. If God has given you a message for the church, or for the unconverted, we cannot stress enough the importance of it. The printed Word can get to places that the preached Word can never get to, in greater quantity and for a greater period of time. In all this we must mind the Spirit of God, and if the Spirit is telling you to write that tract or write that article, please give in to Him. Many say they do not have the talent or the education to properly write. I know that Peter was a simple fisherman who probably had very little education, yet in God's hands he was able to write part of the Bible. Yes, there was Paul, who was highly educated, and he made a profound contribution. These are the two extremes, yet they are both important. A hundred years ago in Lebanon County, Pennsylvania, there was a Brethren preacher who lost his voice. He became influential as a writer because he had lost his voice. If this had not happened, perhaps he never would have written so much. But this man was like Job's friend Elihu which said, "...my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed:" Job 32:19-20 C. H. Balsbaugh was a preacher that HAD to preach, ("...woe is unto me, if I preach not the gospel!" I Cor. 9:16) but he lost his voice. He continued to preach through his pen. You do not have to be a preacher to write. Luke was a physician, not a preacher, yet he wrote the Books of Luke and the Acts. There are many brethren (yes, and sisters, too) who write, and whose writing is blessed of God. You may just be the one who connects with some lost soul through the printed word. Pray about it and then act. Someone's soul may be at stake.

There is a blessing to writing. There may not be monetary rewards, but God blesses those who are obedient to Him. Many people tell this writer how much they appreciate what is contributed, yet when they are asked why they do not write, there are innumerable excuses. How important is God's Work to you? Are



you available to Him if He calls you? If you are called to the ministry, or to teaching, or if you visit at the old folks home, or the hospital, or if you are called to hospitality, or other forms of God's work, you would probably pray much and see that what is done is God's will and follow through with it. If it is God's will that you do some writing for God's Kingdom, do not worry about whether or not you are qualified to do so. If you can speak to others and they can understand you, you can write. If you are meant to do so, trust God to fill in the details.

Nehemiah did not become distracted from what he knew was God's will for his life. He did not consider his ability. He knew God had the ability. He just had to follow it through. Jerusalem's wall was built because of the determination of God's people. God's Kingdom in this century will be built because of the determination of God's people. God will supply the talent. We need to take ahold of God's promises and be obedient to Him. What is God telling you to do? How long will you put it off?

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## **ENCOURAGEMENT AND INSTRUCTION**

"For thou art my hope, O Lord God: thou art my trust from my youth." Psalm 71:5

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works." Psalm 71:17

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Timothy 4:12

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord with a pure heart." II Timothy 2:22

There is a need for both encouragement and instruction when working with the youth in the church. It is our conviction that this scriptural balance is often overlooked or discarded. Unfortunately,

the older generation often fails to set a good example for the youth. In order to attain spiritual goals they must have guidelines to achieve.

We must teach our youth that God is their hope. Not only will He set the standards but He will give them the strength to attain these. We must also assure them that God is their trust. Mortal man, no matter how sincere, cannot be the example to follow in the ultimate sense. Some very "religious" individuals have fallen from their high standing.

We must allow God, through the Holy Scriptures, to teach our youth. We cannot allow them to be influenced by such teachings as theistic evolution but encourage them to declare God's wondrous works.

We should inform them to let no man despise their youth. The Bible does teach that it is dangerous for a young man without experience to take on the office of a deacon, minister and especially an elder, which is the highest office in our organization. God may call a relatively young man to teach an adult Sunday School class. This is not to say that a comparatively young man cannot be called as a deacon or minister and perhaps in some instances even as an elder. Let us not despise maturity and experience either.

We should encourage our youth to be an example of the believers. We believe this means they should emulate what the older believers practice. Again, we mention the caution that the older members must give them something to be an example of. What example are we giving our youth in word? Is the preaching edifying and instructive? What example are we giving our youth in conversation? Do they hear us tearing each other apart or speaking the truth in love? What example do we give our youth in charity? When a physical need is present do we respond? What example do we give our youth in spirit? Do we leave them under the impression that church services must be boring? Most important, what example are we giving our youth in faith? Do they hear us tearing down those things we have historically stood for? What example are we giving our youth in purity? Do we live lives they can use as guidelines?

Do we encourage and warn our youth to flee youthful lusts or advise them that a little following after the world is not harmful? Do we encourage them to follow after righteousness or tell them that God will love them no matter what they do? (This is a truth that Satan has used well to his advantage.) Do we encourage them to follow after the faith that was once delivered unto the saints? Do we encourage our youth to follow after the teachings of I Corinthians chapter 13? Do we teach our youth what true peace in a scriptural sense is? Have we taught them that true peace is not what the world has to give but is only available by accepting the shed blood of the Lord Jesus Christ? Have we taught them that this peace will allow them to forsake taking the life of another human being in war and to avoid violence in all circumstances?

Are we of the older generation truly those who call on the Lord out of a pure heart? Can we give our youth encouragement and instruction if this is not so? What are our motives for attending church? Is it to look respectable in the community? Is it merely for social purposes? Fellowship with the saints is a wonderful thing but this is not to be our reason for gathering in the house of God. Are our actions and speech different when in a church gathering than when at a work place or other environment? Are our prayers truly talking with God or merely an attempt to impress men?

We are truly impressed with the willingness of the youth in our own congregation to be a part of the worship experience. We hope this is true throughout the brotherhood. We are happy that not all youth have been deceived by such deceptions as "Christian" rock and "Christian" Hollywood movies. We are grateful for those youth willing to wear the plain coat and encourage them to continue in their convictions. We are grateful for the concern for lost souls we hear from our youth. While we are convinced that learning should be led by those experienced with years of maturity, we can learn from our youth.

Brother James M. Hite  
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## **"WHERE ARE YOU BOUND?" OR THE VOYAGE OF LIFE**

Geo. D. Zollers

This is a question of vital importance, propounded by sea captains when they hail each other on the wide, rolling deep. After vessels have been tossed and tempest-driven on the boisterous ocean, it is a source of gratification for them to meet and inquire after each other's welfare, and evince their affection to their fellow-seamen who are engaged in the same stormy enterprise. The watchman, stationed at the masthead, discovers a little speck rising over the rotundity of the sea and as it looms more distinctly into view, he discovers it to be the masthead of a ship. Animated by the scene, he breaks the tidings to the officers and crew on deck, about sixty feet below his elevated position. "S-a-i-l-o," sings out the watchman aloft, striking a high key, and exercising his voice in a musical strain. "Where away?" responds the captain. "Three points on the lee bow, sir," replies the man aloft. The captain, aided by his telescope, now peers in the direction and soon the great hull of the ship comes in full view. All on board are now anxious for an interchange of communication, to learn the conditions of each, and from whence they came and whither bound. Soon they approach each other, coming within speaking and hearing distance, and the captains of the respective vessels, by the aid of their trumpets, converse.

The subject that heads this article now becomes pertinent at the time and place.

"Where are you bound?"

"To Hong Kong in China."

"What is your latitude and longitude?" The result of the reckonings of the two competent sea captains being produced, satisfaction is afforded to both officers and crews of the respective vessels, while risking their precious lives and cargoes on the wild, stormy sea.

This method of scrutiny discloses the correctness of the mathematical problems. But suppose that a prudent and exact navigator accosts a careless and unreliable calculator, who has been

employing an uncertain method, called by seamen "dead reckoning." This is simply an average of the distance and variations of a ship's course, and compares in point of accuracy with the weather conjectures in an almanac. This defective system holds no comparison with the precise measurements from the heavenly bodies, which are guided and supported by God's perfect laws. In his calculations the judicious and competent navigator has a reliable report to give; but the conclusions of the dead reckoner, when heralded through the trumpet, grate upon the finely-cultured ears of the refined calculator. However fluent the communication, it is without proof, and the trained ear and faculties of the wary captain recoil at the idea of granting credence to such an uncertain report. Navigation is too important an enterprise to be trifled with by allowing the careless method of guessing at locations. The ocean is an expansive, watery waste, where the floating ships with their precious human lives and valuable cargoes are exposed to the merciless, warring elements, and there are numerous perils in the broad expanse of the deep. Hence intelligence, relative to sea voyages, must come from reliable sources.

If it is requisite for natural seamen to arrive at exact conclusions, by using reliable methods, should not the spiritual navigator be equally cautious and utilize all the methods of the Bible to define his spiritual course to the celestial haven? If God's laws in the external creation are so unerringly established as to elicit the unwavering confidence of the natural mariner in his perilous enterprise, should not Christians, who are sailing over life's stormy sea, evince the same confidence in God's spiritual revelation, whose words of life must ever guide and regulate the soul? God's Spirit ever harmonizes with his Word or the Bible, hence it requires the Spirit and Word of God to afford the answer of a good conscience toward God. When these two divine elements bring their power to bear upon the human heart by the exercise of faith in the individual, then the problem will be rightly solved, and the conclusion will be a safe one.

But if I interview a person who relies upon spiritual influence apart from the Word of God, I locate him among the "dead reckoners," from the fact that his calculations are unreliable. Faith



that is of divine origin grasps all the words of life, and deduces its measurements from the fixed principles of the Bible. To sail in a spiritual realm without this certain basis to fix and stay the soul would be as reckless and insecure as for a navigator to undertake a voyage across the boisterous ocean by relying only upon his compass and log reckonings. The compass points designate the course to the desired haven, it is true, and the log and line determine the speed of the ship, but these give the mariner no assurance whatever of his whereabouts in the turbulent deep. The sun becomes the balancing influence, and discloses the remote driftings of the ship in the unstable element through which she moves, and affords the possibility of a readjustment of the vessel to gain the haven of rest. So I remark that Christ is the fixed and permanent light of the Christian mariner, and the commandments are the balancing power to direct all driftings and variations, and will most assuredly conduct us to the celestial city beyond life's stormy sea. But the person who smites upon his breast and tenders the emotions of his heart, as the evidence of his favor with God, and his successful voyage to heaven, gives no more real evidence of his voyage thither than the mariner who thinks he is sailing toward the desired haven because he is under the influence of the genial rays of the sun, gentle breezes, and is moving through comparatively smooth seas.

Again, I say, as nautical science discloses the position of the seaman on the wide, rolling deep, by the fixed principles of God's natural laws, so faith indicates and proves with unerring certainty the situation and course of the Christian mariner, by the commandments of God as enjoined by the Captain of our salvation, Jesus Christ.

Selected from Poetical Musings on Sea and Land

## CHILDREN'S PAGE

### WHAT IS THE VALUE?

Weldon and Wayne were sitting on the porch steps, looking at Weldon's stamp album. It was interesting to see the different styles and designs. Some were from other countries.



"My mother collects cook books. Dad bought her a special cabinet to keep them in," remarked Wayne as he turned a page. "One of my aunts collects dolls. She has quite a collection. Some of them are three feet tall. The tiniest doll is made out of a thimble and wears tiny wire eye glasses. She has many unusual and interesting dolls with different facial expressions. Some walk, some talk, and some cry."

Grandpa was sitting nearby in his rocker listening to the boy's discussion. "There are many kinds of collections that people have enjoyed through the years," he said. "A friend of mine had a large wooden suitcase filled with spark plugs. He enjoyed shopping for plugs dating back to the 1900's when the first cars were manufactured."

"Did you ever have a collection, Grandpa?" asked Weldon.

"Yes, I did. I still have my coin collection that I started when I was a boy about your age."

"Grandpa, show us your coin collection!" begged the boys as they laid aside the stamp album.

Grandpa led the boys up to his closet and brought out his box of coins. When he opened the box, the boys eagerly drew near.

"Why, you even have some paper money, too!" exclaimed Weldon as he examined a bill wrapped nearly in the corner.

"Yes," Grandpa answered. "Look at it closely, boys, and see if you can see anything unusual about this one," he said as he handed it to the boys.

"Why, it's only a one dollar bill!" exclaimed Weldon. "Surely there is nothing unusual about that."

"Let me see," said Wayne as he peered over Weldon's shoulder. "We could compare it to the dollar that I have in my pocket."

"Oh, I see! There is a difference. Something is missing. These bills aren't alike!"

Grandpa smiled as he watched the boys examining the two bills. "Do you see what is missing?"

"Why, this one doesn't have the words, 'In God We Trust'. I thought all dollar bills had that inscription," said Wayne.

"There is something else different, too. Can you find it?" inquired Grandpa.

"Yes, I see the printing on the bottom reads, 'One dollar in silver payable to the Bearer on Demand.' It's dated 1935—that's almost seventy years ago! It must be worth lots of money!" exclaimed Weldon, who was jumping up and down in his excitement.

"Weldon, go find your father and see if he can look up the value on his computer." His father said that the bill was only listed at a value of \$1.75.

How disappointed the boys were when they found that the bill was not as rare as they had expected.

"It might be an interesting project for you boys to do some research work at the library to find out how many of these bills were printed, omitting the inscription 'In God We Trust'."

This bill may only be worth \$1.75, but what value to us is the inscription, 'In God We Trust'? This bill will crumble and decay with age, but God's Word will stand forever! "Heaven and earth shall pass away, but my words shall not pass away." Mark 13:31 God's Word is forever settled in Heaven.

We have the assurance that if we trust in God our future is secure. The statement, "In God We Trust" for the Christian believer, has an eternal value that surpasses any monetary value that man could ever make!

We often hear the expression, "How much does it cost?" or "What is it worth?"

Read and memorize the Holy Word of God. Collect as many Bible verses as you can. Hide them in your mind and heart. That is the most valuable collection you could ever have, for it is priceless!

Sister Maxine Surbey

## THE SPIRITUAL LIFE

Psalm 16:11, "Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

Psalm 16 has been called the "Golden Psalm" and "David's Precious Jewel." One reading of it is never enough. This psalm, like no other, sets forth the nature and character of the spiritual life. It begins, "Preserve me, O God: for in thee do I put my trust." (verse 1) We begin the spiritual life by realizing our filthiness and undone condition before God: how that we cannot possibly secure our own salvation; how that we need God to save us; and how that we must trust in God and follow in His steps.

It concludes with our text, which makes three unarguable statements. These statements were made through experience. "Thou wilt shew me the path of life." Not only did David walk that path, but Jesus shows us the path in the New Testament. To follow Jesus is the essence of the Spiritual Life. The next statement tells us why. "In thy presence is fulness of joy." To be in the presence of God, "in heavenly places in Christ" (Ephesians 1:3) is the greatest blessing ever to be had. The old hymn writer said,

"Tis true, oh yes, 'tis true:  
God's wonderful promise is true.  
For I've trusted and tested and tried it,  
And I know God's promise is true."

Approaching the Throne of Grace and embracing the promises of God yield us rich rewards, and taking hold of God's Word and getting the sin (which doth so easily beset us) out of our lives gives us "fulness of joy." "At His right hand are pleasures forevermore." We hold on to sin because we have not experienced pleasures greater than the sin of this old world. These pleasures at the right hand of God are greater far than any of this world. We can experience these blessings of God while here below, and we will bless Him forevermore in Heaven. Hymn 557 in the Brethren Hymnal illustrated it in this way:

Give me the wings of faith to rise  
Within the vail, and see



The saints above—how great their joy,  
How bright their glories be!

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## BIBLE STORIES

### ONE BOY, FIVE BARLEY LOAVES, AND TWO SMALL FISHES

John 6:1-14

Once when Jesus was teaching the people, a little boy was there who came to see Jesus and hear Him talk. This boy had brought some food along. I suppose it was his lunch that his mother had prepared and it was five barley loaves of bread and two small fishes. When Jesus went up into a mountain to be with His disciples, a great multitude followed Him, and this little boy went too. I think he liked to be just as close to Jesus as he could get.

As Jesus sat down with His disciples, He looked out over the people and saw that they were hungry. He asked Philip, who was one of His disciples, "Where will we buy bread that these may eat?"

Philip answered, "Why, two hundred pennyworth of bread is not sufficient for them that each one of them could have a little."

Andrew, another of the disciples, said to Jesus, "There is a boy here who has five barley loaves and two small fishes, but what are they among so many?"

Jesus said, "Make the men sit down." So they sat down and there were about five thousand men. I imagine there were many women and children too. Then Jesus took the loaves of bread, and when He had thanked His heavenly Father for them, He began to give the bread and fish to the disciples and the disciples gave them to the people. Do you think Jesus ran out of food and the people were left hungry? Not at all. Jesus just kept giving more bread and more fish and it didn't run out. Every time a disciple came for more, Jesus had more to give. And when the people

had eaten all they could, the disciples gathered up twelve baskets full that was left over!

Wouldn't you like to have been there with that little boy? I think he was a very happy boy, don't you? He gave Jesus all the food he had, and then he saw Jesus perform such a wonderful miracle.

Brother Rudy Cover

## **THE BOY AND THE MAN**

J. H. Moore

### **Some Stirring Events**

On locating in Lanark I found myself in the midst of a fine class of people, both members and non-members. The town was surrounded by members, and a drive of little more than an hour enabled me to reach the most distant of five preaching points. Within half a day as many more points could be reached. I was then the youngest preacher in all this group of churches, and in various ways they kept me busy.

The members were kind and yet never thought of giving me more than bare expenses for funerals, however long such services kept me away from the office. A series of meetings with no traveling expenses was appreciated, but left the preacher no better off in dollars and cents. Marriages—and there were a lot of them—usually meant a few dollars each. Yet I had no reason to complain. Various products from the farm found their way to our home. One big-hearted brother told the tailor to make me a suit of clothes, overcoat and all, but never said a word about the bill. Another brother said one of his cows was mine, and when I pointed out the one he delivered her at our home. These things did not constitute a salary, and yet, coming from the heart as they did, they served even a higher purpose. Yes, for the spirit and the body, too, give me those good old days and you can have the rest.

I was not in Lanark long until I got into a tilt with the Disciple preacher. In the local paper he assailed a point or two of our doctrine. It was not in me to let a matter of that sort pass unno-

ticed. Our exchange of articles in the town paper stirred up the thought I might get the church into trouble, but I had been in such tilts before, and felt easy in spite of the fact that I had as much other work as I could attend to with justice.

A little later N. A. McConnell, who one time held a four days' debate with Brother James Quinter, came upon the scene. He was brilliant, argumentative and sometimes witty. He enjoyed getting off something a bit amusing on the Brethren. At that time many of the brethren parted their hair on the top of their head. One day, coming into the office, with some of his friends, he walked to my desk, lifted his hat being bald-headed, and said: "Brother Moore, don't you think I would make a pretty good member of your church?" I told him that I would not give much for a man's religion when the Lord had to snatch him bald-headed in order to induce him to part his hair right. The religious conditions of the times called for just such passes now and then, and while our people were seldom the aggressor, they were usually prepared to take care of their side of the question, in wit as well as in argument.

With a few exceptions I attended all of our Conferences for several years. In May, 1877, accompanied by Brother Eshelman, I attended Conference at New Enterprise, Pa. The Sunday preceding the business session I happened in the Yellow Creek congregation, when I ran up against a custom that was decidedly new to me. The large house was packed with people, and the long bench, behind the table of equal length, was full of preachers, probably fifteen in all, myself being about the fourth one, counting from the head of the table, where sat Brother Jacob Steel, the elder in charge. There was no pulpit, and of course no platform for the speaker.

After the close of the devotional exercises, when everything was ready for the sermon, Elder Steel picked up the large pulpit Bible from the table in front of him and passed it to the minister to his right, he in turn passing it to the next one. This was a new wrinkle to me, so when the Book reached me I passed it on to the next preacher. It finally reached the last preacher and he started it back. I then decided that if the Book reached me again it would stop. Sure enough, it did come to me, and there it remained until I



was through with my sermon. About twenty-five years after this occurrence an elder, whom I had just learned to know, asked me if I had forgotten the passing of the Bible at the Yellow Creek meeting. He then told me that, as a young minister, he was behind the table, and could recall not only the circumstance, but the subject and the text as well as the points presented in the discourse. An unusual incident often proves helpful to the memory.

In some ways the New Enterprise Conference was unique as well as interesting. Elder D. P. Sayler was moderator, and he had a way of presiding that put into the meeting a good deal of his keen and independent personality. While he was, for that day and generation, considered fair in his rulings, when he felt like making a speech he was heard from, even though he had to hold a motion to do so. There was with him no such thing as moving the previous question. He put the question when he thought the meeting was ready for it. He was always cool, never got into any entanglements, and when a question was not being headed in the right direction, as he thought, he made it his business to tell the Conference so. This he sometimes did in such a way as to indicate that he was the real master of ceremonies.

During the meeting it was deemed necessary to lift an offering for Brother Hope, our first missionary in Denmark. This was done while the people were at the tables, eating their noon meal. Instead of the money being exchanged for a draft at the bank, it was dumped, large and small coin together, into a small valise, that I had with me, to be taken to Lanark, Ill., and delivered to Brother C. P. Rowland, treasurer of the Danish Mission fund. I never counted the money, but simply locked the valise and carried it with me on my return trip. On reaching Chicago, late at night, the porter of the Windsor Hotel met me at the depot. When I handed him the small valise he said: "Well, this feels like it had money in it." It is said that "all is well that ends well," but carrying \$200, mostly in coins, in this manner, was a risky piece of business. But that is the way many people did things in those days. The money got to Brother Hope all the same.

#### How Mount Morris College Started

After three years of hard work in the editorial chair, I sold my

interest in the *Brethren at Work*, retaining a small Sunday-school paper, which I afterwards disposed of. But a short time before this was the beginning of some interesting history. At Mount Morris the M. E. Church had for years been conducting a seminary. The property finally fell into the hands of Congressman R. R. Hitt, who offered the same for sale. Brother M. S. Newcomer, a man of business and means, wrote me that he had a notion to purchase the seminary and have it converted into a school for the Brethren. He asked me what I thought of the project, and to suggest some one to take charge of the school. I urged him to procure the property by all means, and then named a minister who afterwards was installed as president. I was present in most of the meetings called to promote the interest of the institution as well as the day the school was opened. Brother D. L. Miller, an enterprising business man of Polo, had taken an interest in the enterprise. This movement, along with the publishing interests and the foreign mission cause, made of Northern Illinois a live wire. There was stirring times those days and the spirit of activity was felt in every congregation.

But going back a little, there was another matter that interested all the churches. It was then considered a special honor to have the privilege of taking care of the Annual Meeting. The Conference of 1879 had granted the next meeting to Northern Illinois. A special District Meeting was called to appoint a Locating Committee, and also to arrange for taking care of the Conference. I was chosen delegate by the members of Lanark, and told to do my utmost to bring the Annual Meeting to Lanark. When the special District Meeting convened I was on hand and as busy as the next one. I had my idea about the Locating Committee, and probably pressed my points with a bit more energy than charity. This led to some rather pointed talking upon the part of a few. But by the time the meeting got through with its work, I was appointed a member of the Locating Committee, and made secretary. Brother Enoch Eby was chosen chairman, and Brother D. L. Miller, though not a member of the committee, was the choice of treasurer. Well, the Conference of 1880 went to Lanark.

The foregoing about this particular Annual Meeting, leads up to a sequel that has meant much for myself, for the Brotherhood,



and for a great many of her activities. It would make a long story of itself. After the special District Meeting was over I was asked by Brother and Sister D. L. Miller to come to Polo, seven miles distant, and spend the night in their home. They were energetic people, not so widely known, but full of life and spirit, and running over with zeal for the church. I had barely entered the home when Sister Miller said: "Brother Moore, how could you stand all that abusive talking at the meeting and not get ruffled?" "Sister Miller," says I, "it takes a cool hammer to bend hot iron, and my business at that meeting was to bend the iron." In a casual way Brother Miller and myself had met a few times, but this night in his home was the beginning of a lifelong friendship. As young men, full of faith and hope, and our eyes set on the future, neither of us even dreamed of the active parts we were to play together and apart in the stirring events of the Brotherhood and all of her burning questions for more than a third of a century.

But back to Mount Morris College. The school opened with the brightest of prospects, and by wise management and a promise to live up fully to the principles of the church, it soon won the confidence of the entire Brotherhood. But in the midst of hope and prosperity something happened, almost paralleling the first half of David's crime. The scholarly president, the gifted preacher and skillful writer, a man of noble bearing, loved and honored because of his learning, piety and grace, fell from his high moral plane and disappeared. This left the school resting wholly on the shoulders of Brethren D. L. Miller and M. S. Newcomer. An atmosphere of uncertainty surrounded the institution. All Northern Illinois was dazed. The two brethren called all the elders of the District together. I was the youngest elder in the group, having been ordained Jan. 1, 1880. These elders were a fine body of men, sincere devout and spiritual. They knew the purpose of the meeting and the situation of the school. Should the school stop, under the circumstances, or should it go on? They prayed and counseled together. What advice should we offer Brethren Miller and Newcomer? Bro. Enoch Eby was presiding. Beginning with the older elders he put the question to each, "Shall we advise that the school be stopped or continued?" "Stop the school," came from each one as he pointed to another after another. I was the



last to be questioned. "What is your mind, Brother Moore?" There I was, the youngest elder in age and office in the room; all had voted to stop the school. Must I stand with them or must I stand alone, and oppose a group of fine men for whom I had such a high regard? I hesitated, and then came my decision: "Brother Eby, this school must not stop." The rest of the story is long. The school spirit revived. A better day came. Hope sprang to the front, and now, after the passing of decades, I am glad that it was once my privilege to help press a few of the minor buttons that brought the school, with all of her marvelous possibilities, into existence, and to speak and write words of encouragement while she was passing through tribulation and flames.

### Some Railroad Freedom

I have mentioned that at one time all the elders of Northern Illinois were lined up against me regarding Mount Morris College. I knew that they were honest and they knew that I was sincere. They never criticised me for my course, nor did I ever criticise them. They thought none the less of me because of my action, and I am sure that I never thought any the less of them. While they were not men of scholarship, they possessed great piety, great reverence for the Word of Truth, and highest respect for the church and her principles, and in spite of their lack of schooling, some of them were a power in the pulpit. Fortunate is the young elder who has such men for associates in the Lord's work.

My editorial connection with the *Brethren at Work* being resumed, I helped to remove the publishing plant to Mount Morris, but I had no financial interest in the concern. Early in 1882 the entire publishing interests passed into the hands of Brethren D. L. Miller and Joseph Amick. By the new firm I was appointed managing editor, and as the finances were too low at the time to permit the firm to pay the editorial salary, Brother Miller out of his private account paid me forty dollars per month, while Brother Amick worked without pay. Within a year the office was on a good footing. At this time I was publishing a monthly—the *Family Companion* of my own. Looking after the two papers, and my family still at Lanark, gave me another busy period. A little later my family was moved to Mount Morris and I had more leisure.

I will not weary the reader with an account of the many trips that I was called to take. Some of the railroads had granted me free transportation over all their lines. One road had my photograph placed on the back of a free pass, and with this I was at liberty to go where duty called me. Sometimes I would be in Iowa; then in Missouri or Kansas. Though strong and in good health, my nerves would now and then get the better of me. On one occasion I went to Chicago, entered a train headed for Mitchel, S. D., dropped into a seat and remained there until Mitchel was reached. After spending one night in the then frontier town I took the next train for home, and reached my desk, rested and ready for work. This was the only time that I used my pass for a recreation. Before the close of 1882 I served in a unique way in locating the Annual Conference for 1883. The Meeting of 1882, not feeling prepared to approve of the call for the next Conference to be held in Northeastern Kansas, left the matter in the hands of the officers of the Meeting, James Quinter, Enoch Eby and John Wise, to confer with the Brethren in Kansas, and announce the arrangements. As I could travel without cost, these brethren entrusted the matter to me. I made the trip, completed the necessary investigations and reported that in my judgment Bismarck Grove, near Lawrence, would be a very suitable place for the Annual Meeting. In due time the choice was made known, and to this point our people went for Conference in the spring of 1883. So I had a little something to do in locating the first Annual Meeting west of the Mississippi and south of the Missouri River.

However, in approving of Bismarck Grove as a proper place for a great Conference, I was not in a position to reckon with the weather. The Meeting was held on the fair grounds, in a beautiful grove, and not far from the city of Lawrence. As there were few buildings available I took up my quarters in one of the cattle stalls. The roof was good, and the earth floor was covered with straw, and this was canvas. Another piece of canvas was stretched across the front, with a blanket for cover. Here I spent nearly a full week. One of the daily papers paid me five dollars a day to write up the Conference news. I also contributed the usual Annual Meeting notes for the *Brethren at Work*. Much of this writing had to be done at night by the light of a candle that I mounted on a



rudely-constructed shelf. I had no chair, not even a box to sit on, and of course no table. Much rain fell and water covered the floor of some stalls near me, but mine remained fairly dry. Here I sat on the straw floor and wrote by the hour. I got enough of this sort of accommodations, and ever after that looked around for something better.

In the Brotherhood we had two church papers, the *Primitive Christian*, published at Huntingdon, Pa., and the *Brethren at Work*, published at Mount Morris, Ill. After the close of the Bismarck Conference the publishers of both papers talked matters over and agreed to consolidate them, and to have but one, bearing the name of the *Gospel Messenger*, which should be printed and mailed at Mount Morris. For this paper Brother James Quinter was chosen editor in chief and myself managing editor. The work appealed to me and I enjoyed it. In directing the policy of the paper—for that was left largely to me—I labored under no restrictions. I was placed in charge of the work, without any instructions whatever, and was trusted to do the right thing for the Brotherhood at large as well as for the publishing company. No one ever enjoyed greater freedom in the editorial chair. I outlined my own policy and put into operation my own methods. Brother H. B. Brumbaugh, who remained at Huntingdon, furnished matter for an eastern department. Brother Quinter also remained in Huntingdon. Space was always reserved for what they sent. Everything else was left to me. Brother Joseph Amick was business manager, and each giving attention to his own department, everything ran smoothly.

## HAPPINESS

Paul B. Myers

Mankind constantly endeavors to do that which will bring joy and happiness to himself. It is natural and right for him to do so; but trouble is encountered when he disagrees with his fellowman, or with God, as to what constitutes true happiness.

In addition to being natural and right, it is also our duty, to be happy, as the following references show: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come



before his presence with singing." (Psa. 100:1-2.) "But the fruit of the Spirit is love, joy,..." (Gal. 5:22.) "Rejoice evermore." (I Thess. 5:16.) "Let your conversation be without covetousness; and be content with such things as ye have." (Heb. 13:5.)

Then there are other references which indirectly indicate that we should be happy, in that they tell us to avoid some of the things which are destroyers of happiness, "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee Whithersoever thou goest." (Josh. 1:9.) "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." (Psa. 37:1.) "Cease from anger and forsake wrath." (Psa. 37:8.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." (I Thess. 4:13.)

Now let us look over the outstanding advantages of being happy. Such a mental attitude is conducive to physical health, a fact confirmed by both the Bible and science. "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." (Prov. 17:22.) The happy person is rewarded also by a sense of mental satisfaction and contentment. Spiritually he is more stable, the unhappy and dissatisfied person is more apt to be lured off the paths of righteousness by Satan's deception. And how effectively can we advertise Christianity to the world if we as Christian professors appear to be unhappy ourselves?

How then can we attain this desirable condition of happiness? Again refer to the highest authority, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." (Job 5:17.)

"Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3:13.) "He that hath mercy on the poor, happy is he." (Prov. 14:21.) "Whoso trusteth in the Lord, happy is he." (Prov. 16:20.) "If ye know these things, happy are ye if ye do them." (John 13:17.) "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22.)

Our troubles can be minimized by comparing them to the greater troubles of the less fortunate, and by being too busily occupied in body and mind to dwell on our own more than necessary.

Surely if we would think more exclusively on the things enumerated in Phil. 4:8, things that are true, honest, just, pure, lovely, and of good report, these also would contribute to our happiness. However strange and incomplete it may seem, one of the best ways to be happy is just to "be happy," in other words, happiness is more the angle at which we see life than it is the actual conditions under which we live.

I conclude with a thought that means much to myself: The greatest happiness possible to mankind is attained by way of good health, peace of mind, and heaven; always be conscientious, thoughtful, optimistic, and obedient to the laws of nature, and God and you should be happy.

Selected from the September 1, 1943  
issue of the Bible Monitor

## NEWS ITEMS

### DEACON'S LIST

Please add to the Deacon's List in the February, 2003 Bible Monitor:

ALAN MEYERS (Dallas Center)  
2387 268th Lane  
Adel, IA 50003  
(515) 993-4544

### WALNUT GROVE, MARYLAND

The Walnut Grove Congregation plans, Lord willing, to hold a Revival Meeting starting October 1 and ending with Lovefeast, October 5. Brother Merle Sweitzer will be our minister for these meetings. Your attendance and prayers will be greatly appreciated.

Sister Dorothy Nell, Cor.

### LITITZ, PENNSYLVANIA

The Lititz Congregation is looking forward to their fall Revivals. Lord willing, Bro. Gordon Jamison from Quinter, Kansas plans

to be with us beginning October 12 and ending with Lovefeast, October 19.

We invite you all to come, and pray that we will have a bountiful harvest.

Sister Miriam Snyder, Cor.

#### PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation plans a few day's meetings on October 17, 18, 19, with Bro. Merle Sweitzer, the speaker. The Lovefeast will be on Saturday with services starting at 2:00 P.M. and 7:00 P.M. Harvest Meeting will be on Sunday at 9:30 A.M., a basket dinner, and the last service at 2:00 P.M.

Sister Marjorie Flory, Cor.

#### PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a Harvest Meeting on October 19, with Brother Terry Gunderman as speaker. All are welcome.

Sister Margaret Birt, Cor.

#### GRANDVIEW, MISSOURI

The Grandview, Missouri Congregation is planning a series of Revival Meetings, October 20 through 26. Brother Keith Snyder from Lititz, Pennsylvania has consented to hold these meetings. Services will be each evening during the week at 7:00 P.M. On Saturday, services will begin at 11:00 A.M. with Lovefeast services at 6:00 P.M. On Sunday the services will be at 7:30 A.M., 10:00 A.M. and 2:00 P.M. Please come and be with us as we seek to be enriched by God's Word.

Sister Jolene Andrews, Cor.

#### ENGLEWOOD, OHIO

The Englewood Congregation plans to have a Lovefeast on October 25, 2003. We welcome any visitors to come and enjoy this service with us.

Sister Ruth Speichr, Cor.



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## **ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 2003**

October 5 - Gathered From Far Point to Far Point - Mark 13:24-37

1. Who is going to see the Son of man coming in the clouds?
2. When Jesus comes, will some Christians be caught sleeping, or is He talking about unbelievers?

October 12 - Plotting, Betraying, and Anointing for Death - Mark 14:1-11

1. If the cause that we are involved with is a righteous cause, do we ever need to be sneaky or crafty?
2. Like the woman with the alabaster box, are we willing to be wasted for the advancement of the kingdom?

October 19 - Preparing for Passover but Eating a New Lamb - Mark 14:12-26

1. What day of the week was the first day of unleavened bread?
2. How do we eat of Jesus' body and drink of His blood?

October 26 - Promise Keepers Sleep While Jesus Prays - Mark 14:27-42

1. In what ways do we become offended because of Jesus?
2. Why do we get too sleepy to pray even when there is so much at stake?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 2003**

October 5 - Sources of temptation - Gen. 3:1-6, Matt. 4:1-11, Eph. 6:11

1. If temptation comes through the avenue of the physical senses, do our eyes cause us the most trouble?
2. How can meditating on God's Word prepare us to face the enemy?

October 12 - Cross Bearing - Matt. 10:38, 11:28-30, Luke 14:26-27

1. A cross was designed to inflict a painful death. What does that have to do with following Jesus?
2. If Jesus taught us to love our enemies, why does He tell us to hate our family?

October 19 - Possessions - Matt. 6:19-21, Luke 12:15-21

1. How can we discover what we treasure most?
2. Is it possible to obtain physical wealth and still be rich toward God?

October 26 - The House on a Rock - Matt. 7:14-19, Luke 6:46-49

1. Does doing the words of Jesus create a firm foundation, or is it simply evidence that we are resting on the sure foundation?
2. What kind of things are beating on our house today that will test the nature of our foundation?

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# BIBLE MONITOR

VOL. LXXXI

OCTOBER, 2003

NO. 10

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## SEEDTIME AND HARVEST

Go ye, Zion's children, go  
Forth, the seed of truth to sow;  
Though you may now sow in tears,  
Joy will crown your harvest years.

They who sow the precious seed,  
Weeping still as they proceed,  
When the Lord their toil relieves  
They with joy shall bring their sheaves.

Angels filled with anxious cares,  
Watch it growing 'mid the tares  
From the time it takes its root,  
Till it bears the ripened fruit.

When time ends her fleeting years,  
And the harvest day appears,  
Then will come the heavenly train,  
To select the ripened grain.

-Geo. D. Zollers

## THE LAWYERS, THE MODERNISTS AND JESUS

While Jesus awaited the events to unfold that would lead to His crucifixion, He spent time in the area of the Temple, that was used by teachers and their disciples. Within that area of the Court of the Gentiles, Rabbis taught the lessons they wished to emphasize. Jesus used this area as a training ground for His disciples. Since other Teachers were present, it would not be unusual for them and their students to also question Jesus.

Jesus had created quite a stir among the people of Jerusalem and throughout the Jewish provinces. They were shocked by many of His teachings that disputed the commonly accepted views of the teachers of Jerusalem. While the common people were glad for a theological breath of fresh air, the leaders were shocked by His pronouncements. The Sermon on the Mount was shocking because He had given teachings that deepened their Law. He had turned "tooth for tooth" into "turning the other cheek". He had made adultery not only an act but an attitude. He had given a Spiritual significance to the deeds associated with the Law. No longer could religion be merely ritual, it had to be righteous in attitude and deed.

Many times during His ministry, the Pharisees, and occasionally the Sadducees, had approached Him with their questions. Usually these questions were framed as a dilemma. They wanted Him to answer so it would either cost Him the support of the com-

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mon people or put Him in danger of offending the Roman government. They were not looking for information, they were looking for a way to embarrass Him. In the days prior to His arrest and death, both groups had come to Him with their questions framed in deceit and guile.

The Pharisees came to Him with several questions, all framed as dilemmas, hoping to portray Him as either anti-God or anti-Roman. They supposedly wanted to know if it was right to pay the taxes imposed by the Roman government. If He answered "yes", the people would turn against Him. If He answered "no", they would accuse Him to the Roman government as a rebel and troublemaker. He disarmed their question by calling for a coin. He asked them whose picture and whose inscription was on that coin. When they answered that it was the current Caesar, He merely told them to give to Caesar, Caesar's coin for taxes, and to give to God what was God's. They were to be peaceful citizens, without forgetting that their higher duty was to God.

The Sadducees were glad to hear Jesus give such an answer to the Pharisees. The Pharisees and Sadducees had competing viewpoints concerning the Law and Scriptures. The Pharisees, especially the scribes, were very interested in the Law. A body of oral law had grown up surrounding the written law. This oral law was the especial province of the scribes, who were the lawyers who knew all the applications of this unwritten law. Often the unwritten law had supplanted the intention of the written law. Their ceremonial law could be applied to the smallest event in life, yet excuse sin of great magnitude.

The Sadducees were not interested in this oral law. They, like many today, decided that only certain parts of the Scriptures were actually binding. They accepted only the first five books of Scriptures, written by Moses. In their reading of those books and their rejection of the prophets, wisdom, and poetry of the Old Testament, they had been unable to find any teaching concerning the existence of angels, the supernatural power of God or a resurrection of the dead.

The Sadducees came to Jesus with a question thinking to place Him in a great dilemma. They brought up a theoretical exposition of Levirate Marriage. This was part of the Law given to

perpetuate the family of a dead brother. It was a means of preserving inheritances. They spun their great tale involving seven brothers all having the same wife, but none having produced offspring. Their question concerned which brother would be her spouse in Heaven. Jesus answered them that they had only partially quoted the scripture to which they had referred, giving it a different meaning. His most important response was that they did not understand life after death, which they rejected anyway. He told them that as angels in the afterlife there would not be marriage as known on Earth. This also stymied the Sadducees as He had Pharisees.

There remained only the question of the sincere, seeking, scribe, who asked which was the greatest of all the Commandments. Jesus knit together, as had never been done before, the commands to love God with ones whole being and to love others as one's self. He placed God as supreme and gave to each the duty of worshipping and serving God and at the same time to serving others.

This was the last question that any one was able to ask Jesus. He had made the point of teaching the highest duty of God's created beings.

Whether Pharisee or Sadducee, their questions failed to surprise or defeat Jesus. He had an answer that communicated God's will to all.

Have you listened to His answer? Have you made the service of God and others the desire of your whole being?

M.C.Cook

## **CHRIST'S PRECIOUS BLOOD**

Like a scarlet thread the truth of the blood atonement stretches throughout the whole Bible. On the threshold of human history Adam and Eve stood before God condemned by their sin and heard for the first time the good news of salvation from sin. They were well aware of their sin and by their own efforts attempted to deal with it. They made aprons of fig leaves to cover their nakedness. When God manifested Himself to them in the garden of



Eden He rejected their self made covering and provided for them a totally different covering composed of animal skins. It was no doubt evident to Adam and Eve as it is to us that the animals from which the skins were taken had to be killed and consequently their blood was shed. The shed blood of an innocent victim provided the covering for the sin of the guilty. God's Word says that the wages of sin is death. The penalty of sin can only be overcome when the death of one who is sinless is substituted for the sinner. God gave Adam and Eve a simple but profound illustration of the work of Christ in the behalf of sinners.

Before God escorted the guilty pair from the garden He gave them another doctrinal lesson. Satan who lured them to sin was standing by in his role as accuser of the brethren. Almighty God told Satan the seed of the woman would someday crush his head. God was predicting the virgin birth of Christ, His sinless life, His atoning death on the cross, and His triumphant resurrection from the dead. It is evident that Adam and Eve left the garden knowing that God's own Son was coming and out of His coming would be the perfect plan of salvation.

Not many years later the doctrine of the blood atonement was reaffirmed to mankind. Adam and Eve had children and they taught their children the truth about blood sacrifice. When two of their sons, Cain and Abel grew to manhood they realized they were sinners and needed to have a right relationship to God so they both approached Him by means of a sacrifice. Abel remembered what his parents taught him about presenting a blood sacrifice to God. God received Abel's offering. Cain thought he would be innovative and offer fruit and vegetables to the Lord as a sacrifice. God did not accept Cain's sacrifice. At this early stage of history two camps had already formed. Cain became the father of humanistic, philosophical religion based on man's own judgment without reference to revealed truth. Abel believed the words God had given his parents and humbly came to God by the way of blood sacrifice. The writer of Hebrews tells us that Abel offered the sacrifice by faith and was given the witness that he was righteous (Hebrews 11:4).

All the blood offered on Old Testament altars predicted the one perfect and eternal sacrifice of Jesus Christ. In Hebrews it



says, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Hebrews 10:12) So complete was Christ's sacrifice it never had to be repeated. While the Old Testament sacrifices are rich in types and lessons on redemption it is in the New Testament that the power of Jesus' blood is unveiled in all fullness.

The Apostle Paul introduces the significance of the blood of Christ early in the book of Romans. "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Romans 3:23-26) What far reaching results can come from putting one's faith in the blood of Christ. The blood of Christ is propitiation presented to God when we believe on the Son. The blood satisfies every demand of the law that is against us making possible our justification. The guilt and condemnation of our sin is removed by the cleansing of Christ's blood.

The blood of Jesus deals effectively with our past sins but what about the sins we commit after we are saved? The application of the blood is the answer. Just as it was necessary to repent of our sins when we first believed on Christ so when a believer sins he must confess that sin to God which implies repentance as well. John wrote clearly about this provision. I John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The blood makes possible the forgiveness of sin, the cleansing of sin, the removal of the guilt of sin, the deliverance from the penalty of sin and the breaking of the power of sin.

Personal victory over sin is possible to those who take seriously the blessings that flow from the atonement. John put it this way, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanses us from all sin." (I John 1:7) The internal state of the clean heart is here related to day by day obedience to all the light we have from God. When we disobey or disregard the truth we

bring jeopardy to the soul. John tells us that even our fellowship in the body of Christ is related to the cleansing blood. This truth is further explained in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The church is a blood-bought community and the atonement is ever the ground of its blessing. Unconfessed sin works like poison in the sacred community and robs it of power, and fellowship and effectiveness.

The New Testament urges all believers to press on in their quest for holiness. The world, the flesh and the devil are all positioned to hinder the Christian's spiritual progress. Our own weaknesses and the harassment of the devil and carnality would prevent us ever being holy except for the fact of the powerful blood of Christ. The word of God says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Hebrews 13:12) Golgotha where Jesus died was a place of shame and death. To find our Sanctifier we must go to the place of the cross. Jesus said if we are to be His disciples we need to deny ourselves, take up the cross and follow Him. The power of the blood in sanctification comes to those who are willing to walk the Calvary Road.

The precious blood is essential to salvation, a pure heart, fellowship, and holiness. Another realized blessing of the atoning blood of Christ is worship. The author of the book of Hebrews opens up this truth in Hebrews 10:19-22, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having a high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The finished work of Christ has opened heaven to those that believe. The most humble Christian is escorted into the holiest place in the universe and is enabled to talk directly to God Almighty. How is that possible? The scripture says that it is by the blood of Jesus we so enter God's holy presence. Worship is not a ritual or a sacrament. It is a direct and personal encounter with God on the basis of the blood



of the Lamb. Whether it is a time of private devotion or an assembly of the believers it transcends any other experience known to man. The Love Feast is a consistent reminder of this doctrine. Everything about the Love Feast illustrates the incarnation of Christ, the vicarious death of Christ, the resurrection triumph and the abounding blessings the blood brings to His people.

The god of this world uses all the power at his disposal to divert those who choose Christ from walking in the blood sprinkled way. But his efforts are futile against those who cling to the cross. Revelation 12:11 says, "And they overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Once again it is clear that victory in every battle and every situation comes by our conscious belief in the shed blood of Christ which He presented in our behalf when He returned to Heaven. The blood is every Christian's most powerful weapon in spiritual warfare.

Little wonder that Paul urged the saints in Colosse to seek those things which are above. It is there Jesus appeared in the presence of God for us not with the blood of bulls and goats, but with His own blood. Christ is now enthroned in glory and has deposited with the Father every benefit of His precious blood. What enrichment comes to the soul who takes the time to meditate on the scriptures that proclaim the atonement. The blood has not lost its power. It is as fresh and able to work in our behalf as the day it was shed.

Keith M. Bailey  
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## **LEST I SHOULD BE EXALTED ABOVE MEASURE**

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." II Cor. 12:7

The Apostle Paul had just had a heavenly vision. Unlike most visionaries, the Apostle Paul realized that he was in danger of this



experience causing him to have mortal pride. We can not be positive what his thorn in the flesh was, but we believe the following verses give us a clue. Verse 10 indicates that it may well have been the suffering that many Christians throughout the ages have endured.

He starts off with stating, "Therefore I take pleasure in infirmities." According to Strong's this refers to disease or sickness. How different from those who claim a special experience with God that gives them complete authority over sickness.

Next he states, "(I take pleasure) in reproaches." Many who claim to have a special revelation from God desire to bring the wrath of God down upon those who find fault with "His anointed." At a time in history the majority of the Church took pleasure in the fact that the world scorned them and their beliefs. Today it seems most adjust their beliefs to the ways of the world in order to avoid reproach! This is especially evident in many who were formerly part of "plain churches."

Paul continues with "(I take pleasure) in necessities." It is true that God will supply all our needs according to His riches in glory. But it is not true that a Christian will never be without basic needs in given situations. Very few in churches in America can understand what this means. We have so much we often become puffed up with pride in our possessions and bankroll. Many Christians throughout history and even today in other countries know well what Paul was referring to. This is completely counter to those who claim to have had a special revelation from God telling them that he desires that they be rich and have all the luxuries this world can provide. Many of these gain their riches from gullible Christians who are in need themselves.

Paul continues with "(I take pleasure) in persecutions." Many who claim to have a special revelation from God speak out in favor of fighting for your country and owning a gun for self defense. Some of these will say that we should not use force when it involves sharing the Gospel. This becomes rather murky when they speak of fighting (literally) to defend "Christian America" and to oppose those who would deny the right to worship God. We know that the Apostle Paul at times desired to be free from impris-

onment to visit the churches he helped to establish. We do not think it is normal to desire persecution. We believe Paul's pleasure was in knowing that he was in the will of God. There are some exceptions, but the vast majority of popular preachers who claim to have a special revelation from God are apt to speak of the possibility of persecution. Rather they present a flower strewn life of ease and enjoyment.

Last, Paul says, "(I take pleasure) in distress for Christ's sake." The question is sometimes asked, "Why do bad things happen to good people?" The idea of taking up a cross to follow Jesus Christ is very seldom included in the sermons of those who claim to have had a special revelation from God. In Scripture this referred to martyrdom. This is the ultimate of this thought. We may suffer in lesser ways in doing this. The Bible says that many turned back from Faith when distresses came.

The thing that gave Paul the strength to express these things is the same thing that we can claim. Christ said, "My grace is sufficient for thee: for my strength is made perfect in weakness." A "thorn in the flesh" will overcome us every time if we seek to subdue it with our own strength. Many of us like to think how strong we are in the Faith. There are those who look down upon those who struggle with spiritual failures. This is not to say that we should condone sin or excuse failure in our own life. But it is only when we acknowledge our weakness that we can experience the grace of God. When we experience this grace then we can, in a small way, share it with others.

May God keep us humble. There are many trials in life that we may not understand. We may sometimes think that life would be much easier if God's Word did not contain certain restrictions. The fact is a large portion of the earthly church has changed their position on some of these restrictions, claiming to have a greater revelation from God. Man may accept you but that does not mean that God will give His blessing on your life. May each of us desire that God would rule our lives, lest we should be exalted above measure.

Brother James M. Hite  
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## BEAUTIFUL FEET

Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

Nahum 1:15, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

Romans 10:13-15, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

We have a privilege and duty to carry the message of peace and salvation, not only from the pulpit for it is the message of every born again Christian. Acts 8:4, "Therefore they that were scattered abroad went every where preaching the word."

I Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

I Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

But let us first have our "...feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, and watching thereunto with all perseverance and supplication for all saints;" Ephesians 6:15-18.

God bless you all,  
Brother William Carpenter



## THE WARNINGS OF DANGER TURN INTO REALITY

Acts 21:18-40

Paul and his companions were received gladly by the leadership of the Christians at Jerusalem. After all, they had fulfilled the requirements and teachings of the decisions of Acts 15. Paul told them all about what God was doing among the Gentiles in many different places. Those from Jerusalem rejoiced and glorified God!

They warned Paul of the thousands of Jews which believed in Jesus, but were still zealous of the Law of Moses; particularly circumcision. They had heard that Paul was going around teaching the Jews that they should become believers in Jesus Christ and abandon the Jewish customs. If you read Paul's writings carefully, you will find that he was teaching that the Law of Moses was no longer of any effect. See especially the books of Romans and Galatians. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3:28) "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Galatians 3:24-25)

The leadership of the Jerusalem Church thought Paul ought to demonstrate that he was still a Jew and kept the Jewish Law by going through a purification ceremony. It seemed that Paul had already taken some kind of vow, as had four other men from Jerusalem, in verse 23. So Paul and the four other men from Jerusalem shaved their heads, and went through the Jewish ritual of purifying themselves (which no doubt included a ritual bath), and went to the Temple to signify the beginning of a seven-day ceremony.

Near the end of the seven-day ceremony, some Jews from Asia (Ephesus, and Galatia, and so forth) saw Paul in the Temple and began shouting and stirring up others against Paul. They incited a riot, and it seemed that "all the city" was moved against Paul. They dragged Paul outside the gates of the Temple and nearly killed him.

Just in time, the Chief Captain of the soldiers came and rescued Paul. When he tried to find out what Paul had done to get the crowd so angry, he got a bunch of mixed answers. So they took

Paul bound (as a prisoner) into the castle, where they hoped to find out what was happening.

At first, the Captain thought Paul was a certain Egyptian who led 4,000 murderers into the wilderness and caused a riot. But Paul was not an Egyptian. He was from Tarsus, and could also speak Greek. So the Captain gave Paul the liberty to speak to the crowd.

**Summary Thought...** Things did get a little rough at Jerusalem. We leave Paul bound with chains, just as the Spirit warned would happen if Paul went to Jerusalem. Paul wanted so badly to reach his own people with the message of Christ that he was willing to become a prisoner, and even give his own life, if that would help the Jews become Christians.

Respectfully Submitted,  
Brother Robert S. Lehigh

### TUNE MY HEART

Come, thou fount of every blessing,  
Tune my heart to sing thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise:

-Robert Robinson  
Brethren Hymnal No. 56

May this be our prayer, and may God, in His infinite mercy grant our prayer to His every Good. The scripture referred to in this hymn is found in I Samuel 7:12, referring to the place where God granted a victory to Israel over the Philistines, where before there were two defeats.

Here I raise my Ebenezer;  
Hither by thy help I'm come;  
And I hope, by thy good pleasure,  
Safely to arrive at home:

The rising of Ebenezer, a stone of help, was an acknowledg-

ment to God for His blessings. The hymn writer makes the point that these blessings, never ceasing, call for songs of loudest praise. I was taken by the second line in the first verse: "Tune my heart to sing thy grace." The thought of God tuning us, as we would a musical instrument, to sing His praises is an interesting concept. I have played and worked on stringed instruments for thirty-five years. Nothing is more aggravating than a guitar or fiddle that constantly goes out of tune. Likewise, nothing is more wonderful than an instrument that is always in tune and always ready to play. It is a testimony to the maker. I Peter 3:15 says, "Be ready always." Tune my heart, Lord, so I am always ready to sing thy grace.

O, to grace how great a debtor  
Daily I'm constrained to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.  
Prone to wander, Lord, I feel it;  
Prone to leave the God I love—  
Here's my heart, Lord, take and seal it,  
Seal it for thy courts above.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1 Paul says, "be ready always." He also says, "present your bodies." The hymn writer says, "Here's my heart, take it and seal it." We are commanded to do many things in the Bible, yet of our own strength we cannot. We have to present ourselves unto God as a living sacrifice and when we do so, we are no longer our own. We have presented ourselves. God is now in control. We are the temple of the Holy Ghost when we give ourselves to God, and we are bought with the price of the Blood of Jesus Christ. (I Cor. 6:19-20)

"And I hope, by the good pleasure, safely to arrive at home." I Peter 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us



again unto a LIVELY HOPE by the resurrection of Jesus Christ from the dead," and it is this living hope that causes us to "be ready always" (ch. 3, verse 15). Hebrews calls it a "better hope" (7:19) than that of the law, as "living" as the law was dead. In Colossians 1:5 it talks of the "hope which is laid up for you in heaven." If it is alive and laid up for us in heaven, where is the hope of those who manifest no fruit of the Spirit, nor do they express to others as in I Peter 3:15, "...and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" this hope, one of the graces, "never ceasing, call for songs of loudest praise."

I know nothing of the writer of this hymn other than he was an 18th Century English Baptist writer. This hymn is so well written doctrinally and emotionally that I would readily read anything written by him. This is the only hymn by Robinson in our Brethren hymnal. The Gadsby Hymnbook, compiled in the 1830's, with 1156 hymns, all by English writers, attributed this poem to a "Lady Huntington." There were no others by either name in this volume. We will no doubt have an answer to this dilemma when we get to heaven, if not before. If a reader can shed some light on this hymn, please feel free to contact this writer.

With so many devotional books on the market today and with most of them, at least biblically, being almost useless, it behooves us to go back a few centuries and meditate on some real, solid, Christ-honoring literature. We respect authors like Charles Wesley and Isaac Watts, yet if we regularly sing a dozen of each of their hymns, the Gadsby's has over a HUNDRED of each of these authors, and many of them are brilliant in form and content, and we can benefit spiritually by reading and meditating upon them. "Come, Thou Fount" is one that cries out from the heart and shows us our humanness, yet in so many ways it brings honor unto God unparalleled in most hymns we sing.

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## THIS—OUR HIGH CALLING

L. B. Reed

In our joy of the love and the fellowship of our Lord and Savior Jesus Christ we have united ourselves together as brethren and sisters in our Dunkard Brethren church. We experienced many of the ways of the world until our hearts and souls were made heavy and troubled with the sins of that life that in answer to this—our high calling we kneeled in the flowing waters to find eternal refuge in His heavenly bosom. Denouncing Satan and all his pernicious ways we departed from that world to climb together those golden stairs to Glory.

It is at this moment, dear brother and sisters and my dear friends, that you should give deep meditation to the thought of your high calling; just what it is and how you may answer it. It was a high calling that troubled our lives until we answered it and were gathered into his fold. After that a still higher calling comes when we realize and know that there is a needy place in His vineyard of life that we surely shall fall short of eternal glory if we fail to answer it. That is my plea and purpose of coming before you in this manner. Whether you are an elder, minister, deacon or layman and sisters of our faith we have that high call of confessing our God and His Son Jesus Christ, in our lives amongst the people of this carnal world. We have the wonderful blessing from God—our churches. We know how trouble has come amongst us. As we plan the steps on the upward way with faith and trust abounding, we hear and find that with us there are some who have done as Lot's wife when they departed from that evil city. As they looked back at the world from which they were called in His love, the next step was missed and they began to slide and are sliding—almost and maybe lost! St. Matthew 13:20-22, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile for when tribulation or persecution ariseth because of the word, by and by he is offended." Is this you and I or will it be? Come unto your high calling and draw nigh to those that are troubled, with His love and give them joy and peace that they might see the error of their ways.



Maybe we have not looked back but do we find ourselves pausing with wandering minds that we fail to eagerly reach out a helping hand of love to grasp those that have slipped? "He also that received seed among the thorns is he that heareth the word and the care of this world, and the deceitfulness of riches, choke the word and becometh unfruitful." Is this you and I?

As an ever present thought what will our answer be if we come before the bar of God guilty of either of the above professions! In truth we must admit that as we look upon our church today we fear that we see those of us who give too much thought to food and raiment. Beloved, we once left that world, how can we look back again?

We gave heed to our high calling but knowing the weakness of our hearts and souls and mind, He still calls in a loud voice to you and to me. Brothers and Sisters, knowing that these things are amongst us, He pleads to our souls that we might sacrifice even our lives in the working of His vineyard that they might pass from us. "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3.) How more clearly and perfect can our high calling be explained to us than as is given in these few verses. Let us unceasingly meditate on this thought and so pattern and examine our lives in this our needy vocation of a Christian life.

When we have before us the Holy Gospel at all times giving us that perfect plan of salvation, can we dear sister and brother, hold ourselves blameless of the offenses that come among us. Nay, verily nay, for after hearing the word and passing again from it, we know and are taught that our condition is much worse than if never we had heard it.

Still more today than of yesterday kind ones, we have this our high calling to witness for our living God. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our con-



versation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; and hath raised us up together and made us sit together in heavenly places in Christ Jesus." (Eph. 2:2-6.)

In concluding thoughts to all dearly beloved, let your hearts and souls and minds be touched and know that our King of Glory is pleading to you and to me today that we continue and grow strong in faith with works and through prayer unto an Almighty Father. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:8 and 17.)

To you dear sisters and dear brothers that have left us, we offer our prayers to God that Jesus might plead your cause. We rejoice in telling you that He is searching for your wayward soul as did he leave the "Ninety and Nine" for the one that was lost in the mountains. Today there is rejoicing and making merry in the sinful follies of this world for they think not that tomorrow may never come. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4::7.) We love you and pray for the time of reunion again in His love and goodness.

May God's richest blessings rest upon our hearts in his love that might ever find favor in us as his own in glory. "The laborers, the laborers are few, are few; Christ calleth, he calleth for you, for you."

Selected from the October 1, 1943  
issue of the Bible Monitor

### **WHAT JESUS DID FOR ME**

"Oh, how you'll love Him when you know Him:  
Know the Christ who set you free."

To know Jesus Christ is to love Him, to obey Him, to honor Him, to please Him, and to praise Him. Below are mentioned a

few things which He experienced for you and me:

1. Jesus was poor (Matthew 5:20),  
That I might become a millionaire in Him. II Cor. 9:8.
2. Jesus suffered hunger (Matthew 4:2),  
That I might be fully and forever satisfied. Rev. 7:16.
3. Jesus was thirsty (John 4:7),  
That I might have a well of water in me. John 14:4.
4. Jesus was weary (John 4:6),  
To provide me eternal rest. Rev. 14:13.
5. Jesus was lonely (Matthew 14:23),  
That I might never be alone. Matthew 28:20.
6. Jesus had exceeding sorrow (Matthew 26:38),  
To provide me a river of joy. John 15:11.
7. Jesus was tempted (Matthew 4:1),  
To become my deliverer in temptation. Hebrews 4:15.
8. Jesus was forsaken (Matthew 26:56),  
That I may not be forsaken. Hebrews 13:5.
9. Jesus was murdered (Matthew 27:50),  
That I might NEVER die. John 3:16.
10. Jesus was betrayed by Judas (John 18:3),  
That you might be faithful. Ephesians 6:21.
11. Jesus became a servant (Philippians 2:7),  
To make me a son of God. I John 3:1.
12. Jesus took the form of a man (Philippines 2:7),  
That I might have the image of God. Psalm 17:15.
13. Jesus was separated from God (Matthew 27:46),  
That I might have eternal fellowship with God His Father.  
I John 1:8.
14. Jesus suffered the wrath of God (Mark 15:34),  
That I might know the love of God. Ephesians 3:19.
15. Jesus endured the Cross (Luke 23:33),  
That I might wear a crown. Revelation 4:4.

16. Jesus was in darkness (Matthew 27:45),  
That I might dwell in the Light of the Lord. John 12:46.
17. Jesus was stripped of a purple robe (Matthew 27:28),  
That I might wear the robe of His righteousness.  
Philippians 3:9.
18. Jesus wept (John 11:35),  
That God might wipe away all tears from my eyes.  
Revelation 21:4.
19. Jesus was troubled (John 12:27),  
That I might have peace that passeth understanding.  
Phil. 4:7.
20. Jesus was in agony (Luke 22:44),  
That I might be of good comfort. II Corinthians 12:11.
21. Jesus was despised (Isaiah 53:3),  
That I might be accepted. Ephesians 1:6.
22. Jesus became an outcast (Matthew 3:21),  
That I might be welcomed. Revelation 3:21.
23. Jesus was homeless (Matthew 8:20)  
But has given me an eternal home in Glory. John 14:2.
- "Were the whole realm of nature mine,  
That were a present far too small.  
Love so amazing, so Divine,  
Demands my soul my life, my all."
- Selected

## BIBLE STORIES

### WALKING ON THE WATER

Matthew 14:22-33, Mark 6:45-51

Did you ever see anyone walk on water? I suppose you would say, "Why of course not; that's impossible." But one time Jesus walked on the water and so did a disciple whose name was Peter.

After Jesus had fed the multitude with the loaves and fishes,



He told His disciples to get into a boat and go across the sea of Galilee. While they were going, Jesus went up on a mountain to pray. While Jesus was praying a wind started to blow, and the boat with the disciples was tossed about so that they couldn't go in the direction that they wanted. Early in the morning the tired disciples looked out over the angry waves and who do you think they saw? Out there on the sea, walking as though He were on dry land, was Jesus coming toward them.

They couldn't believe what they saw but thought they saw a spirit, and they were afraid. But Jesus called to them and said, "Be of good cheer; it is I; be not afraid."

Now Peter was in the boat, and he called back to Jesus, "Lord, if it be you, ask me to come unto you on the water."

Jesus said, "Come."

Peter was a very brave man, and I suppose it took all the courage he had to step on the water, but step he did! And Peter walked on the water going toward Jesus. It must have been wonderful for Peter to stand upon the water without sinking, but then he did just about what you or I would have done; Peter looked around at the angry waves and felt the wind blowing and forgot for a moment that Jesus had told him to come. Do you know what happened to Peter? He began to sink. Down he started to go into the water. Then he remembered Jesus and cried out, "Lord, save me!"

Jesus was beside Peter at once and caught him with His hand and said, "O you of little faith, why did you doubt?" Then Jesus and Peter walked over to where the boat was and got in the boat with the other disciples. As soon as they were in the boat the wind quit blowing.

The disciples that were in the boat said to Jesus, and I think Peter did too, "Of a truth you are the Son of God."

I believe you and I would have said the same because Jesus is the Son of God. No one has ever done the miracles which Jesus did!

Brother Rudy Cover

## SOME-ONE CARES

Anna Gillum

Some-one cares when your heart is aching,  
And comforts when your heart is breaking;  
Though you have been crushed and broken;  
Evil of your good has been spoken.

Put your trust in Jesus, my child,  
He can still the ocean wild,  
Yes—He cares,  
He is interested in all your affairs.

You must be crushed to bring a blessing  
Or to understand God's caressing;  
I know it hurts to be bruised,  
But the broken and crushed our God will use.

God has not left you weak in life's race,  
He is preparing you for a greater place;  
So trust Him every moment of the day,  
For victory is surely on its way.

There is no better place I know  
Than thru this crushing that makes you grow;  
The sweetness and tenderness that it will bring,  
Will make you more like the Saviour and King.

God knows how much you can stand;  
He knows every heart-ache in the land.  
My child, some-one cares, it is so true  
That some-one is Jesus: He died for you.

Selected

## THE BOY AND THE MAN

J. H. Moore

### A Radical Change

But there was a radical change to come into my life. I had been in Northern Illinois nearly eight years, had preached in every congregation in the District, knew personally all the elders as well as the preachers, had met nearly all the members and could call the most of them by name. I had baptized and married more of them than I could remember a dozen years later. I had often stood by the open graves of their loved ones, and spoken the last word before the mother earth closed over the forms of the sacred dead. Time and again I had met with the elders of the District to confer regarding the interests of the respective flocks. I had served on committees in various congregations until I grew tired of that class of work.

But the time had come for me to turn my back on all this. I was just in my prime, thirty-seven years old, strong in body and active in mind. I liked my work on the *Messenger* and probably could have held my position for many years. I liked the members of the District. To associate with them was an inspiration. But in every man there is an inward, undefinable arbiter that directs the course of human lives. It spoke and I moved on. But there was a reason. My wife's health was poor. She was threatened with tuberculosis. It was thought that a mild climate might help her. I made a hasty trip to Florida, liked the conditions and decided to move. There were then three children in the family, Etta, the youngest, being five years old. I closed my connections with the *Messenger* with regrets? Yes, but in good cheer. My faith in the future was strong. Was it the right thing for me to do? I did not stop to reason. Health of the wife and mother was of the highest consideration. I did not discuss the situation. The inward monitor said to leave all and go. We went, not in despondency, but in good cheer, trusting the future to the One who moves in mysterious ways, his wonders to perform.

### In Florida

The middle of March, 1884, found myself and family in the



little village of Keuka, at the west end of a charming lake one mile long, in Putnum County, Fla., and sixty-five miles south of Jacksonville. In the woods on the south side of the lake I erected a four-room house, which was to be to the family, "home, sweet home." It was a lovely spot. I had the land cleared, plowed and fenced. Then I planted an orange grove.

In the village there were but four buildings, one of them being the depot. At the other end of the lake there were three houses, and this made up the community—not a score of souls all told. Using the depot, we organized a Sunday-school. I taught my class on the platform outside the building. Talk about a pioneer life! We had it here in real earnest. I was the only Brethren preacher in the State, and it was more than five hundred miles to the nearest Brethren church. For a man knowing nothing about Southern conditions and possibilities it was a venture for sure—a leap in the dark. But we were here. Our all was here, the family and what little money had been saved up.

### A Wedding in the Woods

I had been in Florida only a few weeks when one of our Sunday-school helpers told me that a friend of his wished me to solemnize a marriage for him at a point some distance out in the woods. He had planned to take me to the place the next Lord's Day, immediately after Sunday-school. We followed a wagon trail through the woods, and not a home was passed on the way. We finally halted at a log house, erected on a homestead. A few acres were cleared and fenced. Several orange, grapefruit and a number of other fruit trees grew about the house. Back of the log house, possibly forty feet, was another log building, but not so large. Several saddle horses were hitched to trees here and there. A few two-wheeled carts were on hand. A dozen men were standing on the large porch, and I was introduced to them. Among the number was Colonel Boyd, a gentleman who possessed all the bearing of having been a man of affairs. He was intelligent and courteous and his face bore the marks of natural leadership.

The marriage license was handed to me. I looked the document over carefully, and was then told by Colonel Boyd to come

into the house, as everything was ready. All the men filed into the house, there being but the one room, probably eighteen feet square. In three corners were beds. There was only a few chairs. The bride and groom sat on the side of one of the beds. Being introduced to me, I told them to stand, and then, amid these primitive surroundings, in the backwoods of Florida, I performed the marriage ceremony with as much care, solemnity and earnestness as if I had been in a well-appointed residence of the rich and influential. All present shook hands. Then the men filed out onto the porch again. Presently dinner was announced and we passed through the house, down some steps, and along the dirt walk to the building in the rear that was known as the kitchen and dining room. Seated at the table, I had the bridegroom at my left and Colonel Boyd at the right. For this specially-prepared wedding dinner we had soda biscuits, corn bread, collards, cooked with fat bacon, rice, ginger cake, syrup and black coffee. Did we enjoy it, you ask? One would live longer on that kind of "eats" than on most of the wedding dinners that we had enjoyed in Northern homes. After dinner I fixed up the papers for the new couple. The bridegroom thanked me, and said he was short of money just then, but would have something for me in the near future. Some month later he gave me fifty cents.

While here I had an interesting talk with Colonel Boyd and learned that before the Civil War he was a wealthy slave holder living near St. Joseph, Mo. He entered the Southern army, was appointed colonel, and as the leader of his regiment, passed through the entire war. It was his men, who, in close quarters, with their double-barreled shotguns tore a section of General Sigel's army to pieces at the battle of Wilson Creek, near Springfield, Mo. Speaking of the affair to me, he said the sight of men being taken by surprise and shot down like animals, was sickening. The war swept away all his wealth and left him a poor man, but did not destroy his marks of leadership and manly bearing. With the wealthy and aristocracy of the South he had lost his standing, and disheartened and broken in health and spirit, he had for the rest of his life sought solitude in the woods of Florida.



To meet with a man of his intelligence, and to converse with him by the hour, was a help to me who had left the environments that I had enjoyed in Northern Illinois and settled in a section of unknown possibilities.

## OBITUARIES

### CHARLES ALEXANDER LEATHERMAN

Charles A. Leatherman left this earth to be with his Lord on August 10, 2003. He was born August 20, 1926, in Antioch, West Virginia to Minor and Mary (Hardy) Leatherman.

On March 20, 1948, he married Maxine Roesch in Wauseon, Ohio. She preceded him in death on March 25, 2003. Charles and Maxine lived in Nappanee, Indiana after their marriage until moving to the Wauseon, Ohio area in 1949. They resided in this area until moving to Montpelier, Ohio in 2002 due to failing health.

In 1958, Charles went to work at Lauber Mfg. in Archbold, Ohio, applying the stains, paint or varnishes to the furniture manufactured there. He worked there until his retirement. Prior to working at Laubers, he was a painter in the Fulton/Williams County areas.

Charles enjoyed making things of wood: toys, clocks, picture frames, and so forth, generally giving the finished product away. In spite of failing health, he was able to maintain a garden and mow his lawn each year. The summer of 2002 was the last he was able to do so. He and Maxine enjoyed collecting antiques during their life and at one time had a large collection of depression glass, old pictures and frames and numerous other collectibles. He spent many hours listening to records and tapes of gospel music. Many times he was heard whistling along with the music.

Charles was an Elder in the West Fulton Dunkard Brethren Church, rural Wauseon. He shared the preaching responsibilities with the other ministers until his health no longer permitted him to stand behind the pulpit for that length of time. He enjoyed and



attended many church conferences.

He leaves behind three sons: Russell (Diana) of Brooklyn, Michigan, Marvin (Kathy) of Wauseon, Ohio, Gary (Patricia) of Holmesville, Ohio, a daughter, Elaine Leatherman of Montpelier, Ohio, a good friend Roger Gick, six grandchildren: Sarah Ferris, Dereck (Mindi) Leatherman, Travis, Perry, Brandon and Malena Leatherman, two step-grandchildren, Kelly Schissler and Paul Gotts, a great grandson, Wade Leatherman, and six step-great-grandchildren. Also a brother, Ralph (Irene) Leatherman of Frederick, Maryland, and a sister, Myra Rotruck of Winchester, Virginia, and a host of nephews and nieces.

Preceding him in death, besides his wife and parents were a sister, Irene Harris, and two brothers, Virgil and Garland Leatherman.

The family wishes to thank their relatives and friends for their visits, comfort measures, phone calls, food, prayers and so forth to Dad and also for their presence at the visitation and/or funeral service. They also wish to thank the staff at the Dilworth Center in Montpelier, Ohio for the excellent and loving care he received while spending his final days there.

Services were conducted at 2:00 P.M., August 13, 2003, in the West Fulton Dunkard Brethren Church by Elder Harley Flory assisted by Elder Robert Carpenter and Elder H. Edward Johnson. Burial was in the North Pettisville Cemetery beside the West Fulton Church.

### **ARTHUR LEE WHIPP**

Brother Arthur Lee Whip, born August 25, 1938 in Walkersville, Maryland and departed from this life August 19, 2003 at the age of 64 years.

He was the son of the late Arthur Keefer and Edna Misner Whipp. In addition to his wife, Deloris Jackson Whipp, he is survived by a son, Dwayne Lee Whipp, a daughter Shannon Lynne House, and one grandchild, Kimberly Irene Whipp.

Arthur was a member at Waynesboro Dunkard Brethren Church in Pennsylvania.

**NEWS ITEMS****QUINTER, KANSAS**

(Correction)

Revival meetings at the Quinter Congregation are to begin Sunday, October 26 with Bro. Rod Renicker of Modesto, California as our evangelist. These meetings will continue through Sunday, November 2. We plan a Lovefeast on Saturday, November 1. Services on Saturday will begin at 11:00 A.M. followed by lunch, afternoon services, and the Communion Service at 7:00 P.M. We invite all who can to join us for worship and fellowship any time throughout these meetings.

Sister Ruth Clark, Cor.

**THANK YOU**

I want to thank everyone who sent cards to me, for the telephone calls, and especially for the prayers offered for me during my illness. It meant so much to know that so many across the brotherhood were praying for me. May God bless you all.

Love,

Sister Betty Walker

**AFRICAN MISSION BOARD UPDATE**

Please remember these people in prayer as they travel to and from the Kenyan Mission Field. Brother Verling and Sister Fern Wolfe left September 23 to serve while Ray and Cheryl Noecker come home on furlough. Four youth from Shrewsbury went with them. Jenny Keeney and Amy Keeney will stay for six weeks. Andrew Miller will there for eight weeks. Devin Sweitzer will be there for six months. Ray and Cheryl came home on October 1 through November 30 for furlough. They will return for another two year term. Jonathan Pifer left the United States on September 9 and is planning for a year of service. Alan and Brenda Meyers and family will be leaving December 9 to serve for a year. Continue to pray for all these people as they serve in Africa. Pray that others may be led by the Spirit to offer their time and talents to serve where the Lord would lead them.

Bro. Merle Sweitzer

for the African Mission Board

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## **ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2003**

Nov. 2 - Betrayed With A Kiss - Mark 14:43-52

1. Why might have Judas chosen a kiss to betray the Saviour?
2. In today's context, what does it mean to kiss someone with a Judas kiss?

Nov. 9 - Evidence That Can't Convict Without A Confession-Mark 14:53-65

1. When Jesus was falsely accused why did He hold His peace and answer nothing?
2. Why did Jesus' confession bring such an extreme response?

Nov. 16 - Condemned By A Rooster and Shorn In Silence - Mark 14:66-15:5

1. What was the motive that moved Peter to deny his Lord?
2. Explain the difference between Judas' betrayal and Peter's denial.

Nov. 23 - Thanksgiving - Psalms 147

1. Do you find it a pleasant thing to sing praises unto God?
2. Is it true we must see God in His greatness and His power before we can praise Him as we ought?

Nov. 30 - Despised and Rejected and Led To Slaughter - Mark 15:6-24

1. The multitude rejected Jesus and chose Barabbas. What does Barabbas represent to us?
2. Why would Jesus not accept the wine mingled with myrrh?



## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2003**

Nov. 2 - Watch Our Steps - Rom. 6:4, II Cor. 5:7, Gal. 5:16, Eph. 4:1, I John 1:6-10

1. If our "beliefs" are right does it matter how we walk?
2. What does it mean to walk in the spirit?

Nov. 9 - Which Way Are We Looking? - Matt. 7:13-14, Heb. 12:1-6

1. Does a runner have a vision for the middle of the race or to the end of the race?
2. What might distract our looking unto Jesus as we run the spiritual race?

Nov. 16 - Signs Of The Times - Matt. 24:1-31

1. For what reasons should we observe and evaluate the signs of the times?
2. What is the "abomination of desolation" spoken of by the prophet Daniel?

Nov. 23 - Thanksgiving - Deut. 8:10, Ps. 100:4, Col. 1:12, 3:15, I Thess. 5:18

1. Who is more likely to be thankful? One who is hungry and is now full, or one who has always been full?
2. How can one give thanks in everything?

Nov. 30 - True Treasures - Matt. 6:19-21, Luke 6:45, 12:15-37

1. How do we lay up treasures for ourselves in heaven?
2. Would you honestly evaluate your own heart and ask, "What is most important to me? The treasures of this world or the true spiritual riches?"

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# BIBLE MONITOR

VOL. LXXXI

NOVEMBER, 2003

NO. 11

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## LORD, REVIVE US

Savior, visit thy plantation,  
Grant us Lord, a gracious rain,  
All will turn to desolation  
Unless thou return again.

Keep no longer at a distance,  
Shine upon us from on high,  
Lest, for want of thy assistance,  
Ev'ry plant shall droop and die.

Let our mutual love be fervent,  
Make us prevalent in pray'rs;  
Let each one, esteemed thy servant,  
Shun the world's bewitching snares.

Break the tempter's fatal power,  
Turn the stony heart to flesh;  
And begin from this good hour,  
To revive thy work afresh.

-John Newton

## THANKFUL

November is associated with Thanksgiving. A national day of thanksgiving has been a part of our calendar for a long time. Presidents have declared a day of thankfulness, recognizing our dependence on God, who supplies our blessings from Above. While the day is set aside as a special day of thankfulness, it has lost its serious purpose, as food, football and fun have become the main focus for many.

Thankfulness is commanded in the Bible, so Christians should be careful how we use the day. Thankfulness should rule our hearts rather than fun and feasting. We have much for which to give thanks. It is difficult for us to focus on all that we have received from Above. If we are asked to list those things we are thankful for, we most often list our physical, material and temporal blessings.

Certainly it is not wrong to think about these blessings. God wants us to express thanks for whatever has come to us. All that we receive is undeserved, so we should praise Him for it. It is easier for us to remember and appreciate physical blessings. When we see so much sickness and injury around us, it behooves us to be thankful for the health we enjoy. Although we may not have perfect health, we can be thankful we are as well as we are. When we see poverty throughout the world, we should be very thankful for all of our material blessings. Today, we hardly can

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## THE BIBLE MONITOR

## NOVEMBER 2003

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distinguish between necessities and luxuries. Many luxuries in other lands are considered our necessities. The blessings we enjoy in this life are so varied that we might not be able to remember all we have received. We might write a list of these blessings just to see what we have received. We should be doing whatever it takes to remind us of the goodness of God. We must make the effort to remind ourselves, so we might offer proper thanksgiving.

These physical, material and temporal blessings are important to us and we must be thankful for them. However, we must remember that we have received other blessings that are far superior to these blessings. There are other blessings we have received that are not only for this lifetime but for eternity.

Our eternal blessings are of the greatest value. These blessings define the state of our souls. The soul is God-given. It is eternal, but its eternal destiny is determined by decisions made during this lifetime. God is interested in our choice. He has done all He can that we might make the wisest choice. He has given a plan of salvation that we must accept and follow. How often do we thank Him for providing the way to eternity?

God has given the greatest gift ever given. He sent His Only Begotten Son to be our sin-bearer. He did for us what we could never do for ourselves. We could never be good enough to qualify for eternal life, but Jesus can qualify us. Have we given thanks for Jesus Christ, the propitiation for our sin?

Jesus came not only to be our sacrifice, but also to teach us. He used various discourses, as well as parables and illustrations, to make His message known. He spoke so the common people could understand and identify with Him. We should be thankful that He brought us the needed message in a form that we could easily understand.

Not only does the Bible contain the teachings of Jesus, it also contains a marvelous collection of poetry, wisdom, history and moral teaching. God has miraculously preserved it for our benefit. God does not need the Bible for Himself, but He knows we need it. Are we thankful that we have the blessing of the Bible being so readily available to us?



As a thankful people we should not forget the work of the Holy Spirit. He works within us to convict and convince us of the Truth. He leads us to the Lord for salvation. He continues to lead us as Christians in the ways that we should go. We should be conscious of the leading of the Spirit in our lives. We should be thankful that God's own Spirit would direct us in our daily living.

Christians should be thankful for all others who have accepted God's plan for their lives. We can enjoy fellowship with fellow believers. This fellowship is for our mutual encouragement. It is a means of worship and praise that goes beyond our individual efforts. Do you give thanks for your Brothers and Sisters in Christ?

As we approach another Thanksgiving Season, we should remember both the small and the great blessings that we have received. If we can be thankful for physical, material and temporal blessings, will we also be thankful for our great Spiritual blessings? If we do give thanks for these great blessings, will we also be able to praise Him for those little everyday blessings that we receive so freely?

Are you thankful?

M.C.Cook

## **THE SACRIFICE OF THANKSGIVING**

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Psalm 107:21-22

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1

For a large portion of the population of America the observance of Thanksgiving Day has absolutely nothing to do with the giving of thanks. For many it is merely a day for the gathering of family to enjoy a sumptuous meal and fellowship. We, personally, see nothing wrong with this in itself. For multitudes of households it is the day to gather around the "idol" in the form of a television

set and "worship" in the delight of the highly promoted football game.

How many have ever considered thanksgiving in the light of sacrifices? For many of us who do acknowledge the need of the giving of thanks it has become a mental assent rather than a literal action. Do we take the time to praise God for His goodness? Is our speech a continuous repeat of our problems? Or do we take time to speak of the goodness of God in our lives?

What are we willing to sacrifice to express our thanksgiving to God? Are we willing to sacrifice popularity? It is not popular to stand for the things taught in Holy Scripture that are contrary to the ways of the world. We realize that the dress issue is a "hot-bed of controversy" within much of the earthly church today. We also recognize that we will not be popular for writing on this issue in an article about thanksgiving.

Are we willing to sacrifice our personal desires? Here each of us will have to do some real soul searching. What is really important to us? Does it truly express thanksgiving to God? Deep in our heart are we angry because we feel that God will not allow something that we really feel is our right to have? This can include anything from our financial status to our matrimonial circumstances.

Our sacrifices not only have to be "literal actions" but they have to be pure in heart to be a thanksgiving to God. The Israelites sacrificed animals according to the commandment of God, but their hearts were as the heathen. We can be busy doing good to others with nothing better in mind than having self satisfaction.

Most of all, our sacrifices of thanksgiving have to be acceptable in the sight of God. Cain brought a sacrifice of the fruit of the ground. Since he was a tiller of the ground, which we would call a farmer, this sounds like a reasonable sacrifice. We are not given all the details in this account in Genesis but it appears that this was a sacrifice regarding Cain's sinful condition. Adam and Eve it seems had taught both him and Abel God's requirement of a blood sacrifice for the covering of sin. Are we making the mistake of confusing our thanksgiving for the material things of this life with thanksgiving for our eternal salvation?

The most wonderful thing we have to be thankful for is the shed blood of Jesus Christ on the cross. In one sense, all of our sacrifices of thanksgiving should be toward this event. In another sense, there is no sacrifice of thanksgiving that is good enough to make it worthy of this event. This ultimate sacrifice can only be accepted with thanks.

With this declaration many will declare that presenting our bodies as a living sacrifice has nothing to do with our eternal salvation. The Bible describes this as "holy, acceptable unto God." In Hebrews 12:14 we read, "Follow peace with all men, and holiness, without which no man shall see the Lord." Now one way to avoid this instruction is to project an argument about what holiness is and what it is not. We seek to avoid our duty of sacrifices of thanksgiving by applying mental manipulation to the issue at hand.

Are we preparing our hearts with sacrifices of thanksgiving not only for Thanksgiving Day but for our life during this sojourn on earth? As the song writer asks,

"Is your all on the altar of sacrifice lain,  
Your heart does the spirit control?"

Brother James M. Hite  
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Palmyra, PA 17078-2704

## **REAL MEN LOVE JESUS**

I had a car with a bumper sticker on it that read "Real Men Love Jesus." I thought it was the neatest idea. Well, after I moved to the Mission, my great aunts used the car. They tore off part of the sticker and it read, "Love Jesus."

The question I have for all of us is where did the real men go? I am not claiming to be better than anyone but I do see in I Samuel 3 that there was a real man who left his first responsibility. "To cause the lamps to burn continually...from the evening unto the morning" (Lev. 24:3) that was Eli's job. But as it states in verse 3 of I Samuel 3, the lamp of God would go out during the night.



What happened to the command of keeping the lamp lit continually? As we would study chapter 3, Eli's eyes began to wax dim. Was it just his physical eyes that were going blind? The fact that his sons were making themselves vile and he not restraining or rebuking them tells me that he was also spiritually going blind. The word of God was rare in Eli's day because it was not something that was important to them. "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judges 21:25)

Do we hold the Word of God in high esteem? Are we following the commands of our Savior? Are our children following? How are we going to keep our children in the will of God? If we slack in our standards of following God, will our children follow God? Are we real men?

Brother Alan Trujillo

### **FAITH THAT TAKES HOLD**

Isaiah 65:24, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

My mind goes back to the story of the prayer meeting that was called to pray for rain, because there had been a severe drought, and the faithful sister that brought her umbrella. It took no effort on her part to bring the umbrella. An umbrella is not heavy. Yet, it took faith to carry that umbrella. Others saw it and asked questions. They did not understand, even though they gathered to pray for rain. True faith in God will compel us to act. God is faithful. He will hear us before we even ask, and will answer us before we even call.

In Matthew 9, the woman with an issue of blood for twelve years touched the hem of Jesus' garment. Verse 22 tells us that Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole." It was a big risk on her part to approach him. She was unclean and did not belong in a crowd of people. Since the hem of Jesus' garment was near the ground, she had to approach Him on her knees or on her face. She first had to believe, and she then had to act.

Psalm 118:21 says, "I will praise thee: for thou hast heard me, and art become my salvation." God's faithfulness requires praise from us. He hears and answers and becomes our salvation. One of our favorite hymns states, "Praise God from whom all blessings flow." (Brethren Hymnal #237) This is very true: all blessings come from Him. If we only praise Him for blessing WE HAVE ASKED FOR IN PARTICULAR, we are missing the mark. To repeat: ALL blessings come from Him. We are the people spoken of in Isaiah 65. Before we call, He will answer. Praise His Name! While we are yet speaking, He will hear.

David (in Psalm 118) is clearly looking for the time when Messiah would come when he says, "And art become my salvation." Our salvation is Jesus Christ, not just "in" Him or "of" Him, but our salvation IS Christ. He has become our salvation.

Philippians 4:13 states, "I can do all things through Christ which strengtheneth me." We read this often, but do we believe it? Do the physical and financial limitations of our flesh hamper the work of the Lord? Are we limited by these things? I know I am.

Acts, chapter 12, tells how Peter is delivered from prison. Verse five: "Peter therefore was kept in prison: but prayer was made WITHOUT CEASING of the church unto God for him." An angel came to the prison, the chains fell off Peter, and he went to Mary's house. He knocked at the door of the gate and Rhoda, a young maid, saw who it was and went and told them. Verse 14, "And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate." Verse 15, "And they said unto her, thou art mad." What were they praying for? Did not they see the previous miracles? I could perhaps see us not believing in this day, but not them. But we cannot be hard on them, can we? We need to, as it says in Hebrews 10:23, "hold fast the profession of our faith without wavering, (for he is faithful that promised.)"

Acts 6 and 7 tell us of Stephen, a man "full of faith and of the Holy Ghost." (verse 5) Stephen was not afraid of those who were contrary to the gospel, even if it meant his death. Instead of seeing the angry crowd, and the stones flying toward him, Acts 7:55 tells us, "But he, being full of the Holy Ghost, looked up stead-



fastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” Do we see the glory of God, or do we see the earthly circumstances? Are we steadfast, as Stephen was? Or are we slinking through life, not making waves, just trying to get ahead from a carnal standpoint? Let us hold fast.

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## **PAUL’S DEFENSE BEFORE THE MOB**

Acts 22:1-16

This is Paul’s defense before the crowd at Jerusalem, who would have killed him if they were not stopped by the Roman soldiers. It would be well to remember just who was in this crowd: Jews from Asia, along with “all the city” (21:30)—which would include many Jews from Jerusalem. Paul was speaking from a stairs (like an elevated pulpit). He spoke to the crowd in Hebrew, which apparently surprised the crowd (verse 1).

Paul began his defense by briefly describing his heritage; highlighting the teaching he received from Gamaliel, who was a greatly respected Jewish Pharisee. In other words, Paul had graduated from the College of Pharisees in Jerusalem. Paul had been a very zealous Pharisee, and vigorously stood up for what he thought was right by doing all he could to stop this new movement of Christians.

Paul then related his experience on the road to Damascus, when Jesus of Nazareth arrested him. He told of how he became blind, and how he met Ananias, and how he again received his sight. He told how Ananias gave him the message that God had chosen him to (1) know His will, (2) to see the Just One (Jesus), (3) to hear the voice of God, and (4) that he (Paul) was chosen by God to be a witness of Jesus Christ to all men. He then had received Christian baptism upon the advice of Ananias.

Notice how, in Paul’s defense, he related to the Jewish mind. He emphasized how he had kept the Law of the fathers, and was zealous toward God. He had persecuted many Christians unto



death, and put many others into prisons for their faith in Jesus Christ. Paul was not particularly proud of all these things. He was relating them to this audience in the hope he might somehow reach some with the message that there really was something to the Gospel of Jesus Christ—that Jesus Christ did indeed rise again from the grave, and that He lives in Heaven at the right hand of God.

**Summary Thought...**How familiar are you with your Christian faith? How well could you articulate your faith in a court of law or before an angry mob? How well can you explain your faith to someone else who may ask? I Peter 3:15 says, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Respectfully Submitted,  
Brother Robert S. Lehigh

## THANKSGIVING

L. W. Beery

Great God, as seasons disappear,  
And changes mark the rolling year;  
As time with rapid pinions flies,  
May every season make us wise.

Long has thy favor crowned our days,  
And summer shed again it rays;  
No deadly cloud our sky has veiled,  
No blasting winds our path assailed.

Our harvest months have o'er us rolled,  
And filled our fields with waving gold;  
Our tables spread, our garner stored!  
Where are our hearts to praise the Lord?

The solemn harvest comes apace,  
The closing days of life and grace;  
Time of decision, awful hour!  
Around it let no tempest low'r!

Prepare us, Lord, by grace divine,  
Like stars in heav'n to rise and shine;  
Then shall our happy souls above  
Reap the full harvest of Thy love!  
-Israel Holdroyd

In these few lines the poet expresses the thought of many of us as we contemplate another Thanksgiving season. With conditions existing as they are in the world we cannot but marvel that it is so well with us in temporal and spiritual matters. Surely it is in our time as it was in the days of Noah, "The wickedness of man is great in the earth—the earth is corrupt before God, and the earth is filled with violence." This fact should impress us to the extent that we should have continually in our minds the thought that our Lord has promised to return at just such a time. "But as the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37.)

It is indeed marvelous that in spite of the wickedness and depravity of human kind the Lord continues to bless us with bountiful harvests to supply our physical needs. Is not this indeed a proof of the great love and mercy of our God toward his wayward people?

The Psalmist David speaks of this goodness of God in an impressive way in these lines: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; and the valleys also are covered over with corn; they shout for joy, they also sing." (Ps. 65:11-13.) In these lines the psalmist suggests that the earth, the vegetation, and the creatures that thrive thereon, appear to re-

joy in the goodness of the God that created them and witness in a visible way to the glory of God. Those of us who till the soil no doubt recognize and appreciate more the work of God in connection with the crops of grain, the fruits of the earth and other foods for man and beast that come to us year after year. Is it not true with those of us who spend much time in the fields with growing crops, in the woods with the trees and insect life, or in the pastures with our herds and flocks that all of these things of the earth seem to recognize and respond to the invisible power of a living God? Is it not true that all these things bear a continual testimony to a life giving, providential and sustaining power—the Alpha and Omega of the universe—the true and living God?

Is it not also true that with those of us who seriously consider life and its issues, that we cannot but recognize a power that has made us thus, and in whom “we live, and move, and have our being?” If we seriously meditate upon these truths and call to remembrance the providential care and sustaining power of our Maker over us in life thus far, even in perilous times such as this year has been, does there not well up within us a feeling of indebtedness, a feeling of gratitude, that calls for thanksgiving and praise in the One who loves us so?

As the rigors of another winter season approach, how grateful we should be that the Lord has provided us abundantly with food for ourselves and our herds and flocks, and that we have shelter from the storms and cold. How indebted to our God we should feel for these things when we realize that millions of our fellowbeings in wartorn countries shall suffer and many of them perish this winter for lack of food and protection from the elements.

Might it not be true that we are enjoying these blessings and privileges because of the fact that we had God fearing forefathers who lived soberly, righteously, and godly in this world and kept the commandments, statutes and ordinances of the Lord Jesus Christ? Indeed, it appears that we are reaping a harvest of care and protection under the shadow of the Almighty because men of God in years gone by were willing to sacrifice and suffer that they might keep inviolate the gospel of our Lord Jesus Christ. It was men of this type that kept the first Thanksgiving day and we today rejoice because of their conviction, courage and piety.



If we truly have thankful hearts we will not only offer to God songs and prayers of thanksgiving but our lives will evidence day after day conduct and activity that shows forth the praises of our God. It will seem that inasmuch as we have been created in the image and likeness of our God, one of the best ways of witnessing for Him would be to maintain that image and likeness in our being through the purifying and saving power of our Lord Jesus Christ and promulgating his kingdom here on earth, that others might enjoy the blessings that come to the people of God.

Selected from the November 15, 1943  
issue of the Bible Monitor

### TIME

Value of time - in memory of a friend.

Something to definitely think about.

To realize the value of ten years:

Ask a newly divorced couple.

To realize the value of four years:

Ask a graduate.

To realize the value of one year:

Ask a student who has failed a final exam.

To realize the value of nine months:

Ask a mother who gave birth to a still born.

To realize the value of one month:

Ask a mother who has given birth to a premature baby.

To realize the value of one week:

Ask the editor of a weekly newspaper.

To realize the value of one hour:

Ask the lovers who are waiting to meet.

To realize the value of one minute:

Ask a person who has missed the train, bus or plane.

To realize the value of one second:

Ask a person who has survived an accident.

To realize the value of one millisecond:

Ask the person who has won a silver medal in the Olympics.

Time waits for no one. Treasure every moment you have. You will treasure it even more when you can share it with someone special.

To realize the value of a friend:

Lose one.

Selected by Brother Roger Swihart

### **THERE'S A LION LOOKING FOR YOU**

"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 Peter 5:8

The Devil is your enemy. He knows God will punish him forever in Hell, and he wants to take many along to suffer with him. Satan and his angels (helpers) are busy every minute of every day seeking souls who will let him take over and control their thoughts and actions.

A lion's strength and his roar frighten his victims. In the same way, the Devil works on each person's weaknesses to scare them into obeying him.

He may say to the drunkard, "You know you can't quit drinking. Why do you try to overcome this temptation?"

To the thief, he says, "See what you can steal without getting caught."

The Devil is a liar and he will teach you to lie and think no more about it. He may cause you to repeat gossip, or to start a story which is not true, about someone.

Satan will ask you, "Do you really want to go to church? Think of the fun you could have at the movies or the races!"

To the new Christian, the Devil will say, "People are making fun of you and telling stories that are not true. Do you really want to go on in this hard way?"

Rev. 21:8 says "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." That is the Devil's reward and the place where he is taking all who follow him.

Luke 19:10 says "For the Son of Man is come to seek and to save that which was lost." God is the only One who has *more power* than Satan. He is looking for people to serve Him and has prepared a wonderful place in Heaven where His followers will go after death. The Revelation tells of many blessings which will belong to the ones who overcome the Devil by accepting the blood of Jesus to wash away their sins.

Watch out for the Devil. He wants You! If you let his power scare you, and if you believe his lies, he will destroy your soul in Hell.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P. O. Box 391  
Hanover, PA 17331

## LIFE ETERNAL

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:19

The world claims that there are many paths to God. The Muslims claim, "There is no God but Allah, and Mohammed is his prophet." Modernists tell us to "Eat, drink, and be merry, for to-



morrow we die." There are so many different philosophies of life that we can easily become confused today.

God continues to call. His grace is ever extended to everyone. He is righteous.

He will not still His anger forever. Our country, though to some degree "unified" by terrorist attackers, is still on a downward spiral, reveling in sin and debauchery. Modern science has triumphed in its effort to equate man with the lower animals. Darwinism, though debunked by many who have rethought it, still reigns as the prevalent philosophy. Hinduism, with its emphasis on reincarnation, has made great inroads in America. Many intelligent people feel that when they die they will come back as another person. This idea of "recycled souls" is appealing to many, yet it is contrary to the scriptures.

Pontius Pilate asked Jesus, "What is truth?" But Pilate was not listening or he would have heard it, because Jesus Himself was the "way, the truth, and the life." People desire eternal life. Some believe that when they die, that is it. (Do they REALLY believe that?)

There is an innate nature in man which tells him there is a Supreme Being. To believe anything else is unnatural. "That they may lay hold on eternal life." (I Tim. 6:20) How does one attain it? Jesus prayed in the Garden to His Heavenly Father that His followers would have eternal life, by believing in God and His Son Jesus. Many people strive for the temporal things. Jesus told His followers not to be concerned with those things. He told them to "seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matthew 6:33)

So, what are we seeking? Who are we seeking? There are many religions. Some folks say that, if you are sincere, any religion will get you to heaven. Do you really want to take that chance? We can do as we please, or we can take God at His word. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

Brother Lynn H. Miller  
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**VAIN GLORY**

Some persons covet wealth,  
Some scale the hill of fame,  
And all their vital powers exert,  
To circulate their name;  
They boast of their attainments,  
And tell what they have done,  
How many were converted,  
By this or that great one.

They say their church was formal,  
And very dull and slow,  
Ere they assumed their stations,  
Their trumpets for to blow;  
But now great power is won  
And thousands are converted;  
Since they have gained the sway  
The world is much diverted.

They try to keep a record  
Of all the new-born throng;  
"So many are that man's,  
But the most to me belong."  
They keep their list more accurate  
Than dear old brother Paul;  
For he was undecided,  
And could not name them all.

So now they sit in judgment,  
And their cases they decide;  
May be their eyes are darkened,  
And they only see one side;

But at the Lord's tribunal bar,  
We'll gather by and by,  
When all our work must pass beneath  
God's scrutinizing eye.

Then he will tell us who is great,  
And who has done the most  
And we will plainly understand  
That we have no room to boast.  
Perhaps some poor in spirit,  
Called formal and unwise,  
Will then stand in the forward ranks,  
And win the highest prize.

We have many precious brethren  
Who are doing much for God;  
Who do not tell whate'er they do,  
To blaze their fame abroad;  
And God knows all their labors,  
And will keep a just account,  
They may not all their converts know;  
He has the full account.

A monarch who was world renowned—  
An egotist of yore,  
Who claimed a famous city  
Was built by his own power,  
His pride had reached its climax,  
An angel spake his doom,  
"Descend, O lofty monarch,  
From thy exalted throne."



Not he who doth himself commend  
Will always stand approved,  
But he whom Jesus names his friend  
Will of the Lord be loved;  
Then if we cherish heaven's smile,  
And heaven's great reward;  
We'll cherish no vain glory,  
We'll glory in the Lord.

-Geo. D. Zollers

## CONTINUING THE PRACTICE OF KNEELING PRAYER

Clifford L. Weaver

"In keeping with the following scriptures: Ps. 95:6; Phil. 2:10; Lk. 22:41; Acts 20:36, we will continue the practice of kneeling prayer in our worship services" (EPMC Rules and Discipline, art. III, no. 13).

WHY should we kneel?

We kneel for prayer because it is in keeping with the Scriptures. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6). "That at the name of Jesus every knee should bow..." (Philippians 2:10). Jesus kneeled to pray (Luke 22:41). Paul kneeled to pray (Acts 20:36). Daniel kneeled to pray (Daniel 6:10). These and other Scriptures prove a pattern for us.

Kneeling expresses the attitude of submission, surrender, and humility. "Let us kneel before the Lord our maker" (Psalm 95:6). Kneeling expresses the only acceptable attitude for puny man in the presence of the holy God.

By nature we are inclined to take the easy way. Bowing our heads for prayer is so much easier and quicker than kneeling for prayer. Our knees complain of exposure to the cold, hard floor. And what if our clothes get dirty? Twenty-first century Christians are almost too fine to assume such a lowly posture. Thus the practice of kneeling prayer among many has all but disappeared.

### WHEN should we kneel?

In his old age, Daniel "kneeled upon his knees three times a day...as he did aforetime." Three times a day was not too much for Daniel. Three times in one service should not be too often for us. For a Sunday morning service a kneeling prayer before Sunday school, before the message and then after the message is certainly in order.

Kneeling prayer is appropriate at times other than our worship services. Family worship is a good time to teach our children what kneeling prayer is all about. Personal devotions ought to generally include a portion of time on our knees before God. According to Acts 7:60, Stephen probably drew his last breath on his knees. How appropriate to face the traumatic experiences of life by kneeling down before God!

### WHERE should we kneel?

By an open window, Daniel kneeled upon his knees (Daniel 6:10). In the Garden of Gethsemane, Jesus kneeled down and prayed (Luke 22:41). On the shore of the Great Sea, Paul and his company kneeled down and prayed (Acts 21:5). On a raised platform in the court of the newly constructed temple, Solomon kneeled down upon his knees (2 Chronicles 6:13).

We conclude that there are few, if any, places where kneeling prayer is inappropriate. Kneeling is appropriate at our wedding services, funerals, and at ordinations. Let us continue to kneel for prayer.

### WHO should kneel?

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11). God is sovereign. He has a right to our homage. If we expect His favor, we must give Him His rightful place. Someday every knee shall bow. It will be well for us on that day if in life we have learned to love the practice of kneeling prayer.

Selected from Eastern Mennonite Testimony  
by Brother William Carpenter

## THE BOY AND THE MAN

J. H. Moore

The summer passed rapidly. Members from the North visited the country, purchased land and built homes. With some help from Northern friends a churchhouse was constructed. Buildings were erected in town, preaching services were opened, a church organized, and when the first love feast was held in January there were forty-five members present and nine of them were ministers. Everything seemed cheerful and hopeful. In August, the forth child, Alice, had come into our family. Among Brethren families, she might possibly claim the distinction of being the first child born in the State.

The summer was a busy one for me. I was placed in charge of a sawmill five miles from home. My drive through the woods to the mill was a lonesome trip. I drove the distance with a one-horse wagon every morning and evening, nearly always carrying a loaded gun on the dashboard in front of me. I had also moved my monthly to our place on the lake. Editing this, looking after the mill, preaching nearly every Sunday, writing for the *Messenger* and other papers, and carrying on an extensive correspondence kept me as busy as I had ever been in any part of my life.

### Adam and the Mules

In the early part of the summer I had an interesting experience, one that contains a fine moral. The president of our mill company, while on his way to his home in Virginia, stopped at Jacksonville, Fla., and purchased a span of mules. He wrote me to have some one bring them to the mill for logging purposes. To most people a trip of that sort might not seem much of a task, but in those days, when nearly every mile of the woods, between us and Jacksonville, was a wilderness, it was no small undertaking. I did not care to make the trip myself, and knew of no white man whom I felt like sending.

I had working for me a negro, possibly forty-five years old. He impressed me as a man of some nerve, was resourceful in his make-up, and seemed to know considerable about the great belt of woods to the north. I was told that he was a bit tricky, but



as he was a man of a family, and somewhat of a leader in his community, I decided to assign the task to him. So I called Adam—for that was his name—to one side, and told him I had two mules at Jacksonville that I wanted him to bring to the mill. I asked him if he thought he could make his way through the woods with them. Without hesitating a moment he said: "Yes, boss. I kin carry deem mules through all right." I told him to get ready and I would give him a letter to the livery man, in whose barn the mules could be found. In the sealed letter, properly addressed, I placed a check for the balance due on the mules. Then I wrote another letter "To Whom it may concern," saying that the bearer, a colored man, was authorized to bring to me a span of mules from Jacksonville. This I placed in an unsealed envelope of another color, and told Adam that if he got into trouble this letter would help him out. Adam could neither read nor write. I gave him my saddle, a bridle and fifteen dollars. With this outfit, and the two letters and money carefully tucked away in his pockets, he disappeared. On the narrow gauge road he was to reach Palatka, nineteen miles distant, and from there work his way down the St. Johns River to Jacksonville. I made no suggestions regarding the best way of getting through the woods, possibly eighty miles, with the mules. That was left entirely to his ingenuity.

In my mind I had allowed him five days in which to make the trip. I felt sure that if he were not arrested for stealing he would turn up all right by the end of that time. Near the close of the fifth day Adam was seen coming down the road, riding one mule and leading the other, or "carring" it, as the Southern negro is in the habit of saying in place of "leading." He felt just a bit proud over what he had done. He knew that he had been trusted for the task, and he had made good. After telling me of his experiences on the St. Johns River boat, his long ride through the woods, occasionally removing his clothes, so he could swim the mules across streams, he proceeded, in a very unique way, to give an account of his expenses. He told what he paid on the train, on the boat, for "eats," feed for the mules, lodging and on to the end of the list, and then asked me to "figure it up." This done, he handed me the money he had and told me to count that. I did so, and sure enough, the money and the expenses footed up to just \$15, the amount

that I had given him. I then paid him for his time and gave him a little bonus, which pleased him wonderfully.

To Adam I had assigned what the other colored people considered a very important task. I had said little to him regarding the course that he was to pursue. I simply left the matter with him to work out. He did his errand well, and ever after that seemed to think more about real manhood. .... He had proved, in one instance, at least, that he could be trusted. I have forgotten my experiences with nearly all of the scores of colored men that it fell to my lot to handle, but after nearly forty years I still occasionally think of the faithful service rendered by Adam, the black man.

### The Religious Side

My mill work—looking after the selling of lumber—took me into many parts of the State. Sometimes I stopped in a boarding house which was conducted by a devout woman in the old historic town of Micanopy. On learning that I was a minister she refused to take any pay from me. I explained to her that while I was a regular minister, still when in her town I was there on business, and it was but proper that I should pay my lodging bills. She replied by saying that she never charged a minister for staying in her house, and she lived up to this rule in all sincerity. For a preacher to run up against a circumstance of this sort always puts him to thinking along helpful lines. He is led to understand that there may be more real sincere and devout people in this world than it gets credit for.

There was always a religious side connected with my work and experience. Our church stood near the western shore of Lake Keuka. In this lake a number of promising young people were baptized, and out from this little band of believers went influences that have reached many parts of the Brotherhood. There were several ministers, but it fell to my lot to do most of the preaching. We had different meeting points. Those away from Keuka had to be reached by a long drive through the woods, and measuring off miles over these sandy roads was tedious. Out in the woods, among the hills, there nestled a charming sheet of water known as the Lake of Galilee. Near one end of this lake was a negro settlement, and a log church in which they held their meet-



ings. They had their own preachers, and their gatherings were characterized by an abundance of enthusiasm. Occasionally a white minister by the name of Cooper preached for them. They invited me to come to their rude structure and give them a sermon. I went. It was night and the room was packed full of men, women and children as black as they make them.

They were holding a prayer meeting as a preparation for the sermon. They prayed for the preacher as well as for each other. In his loud and well-modulated prayer, one of them said, "O Lord, git after de sinner and drive him to de church as de storm drives the pigeon to de barn"; a homely way of putting it, but full of meaning. Finally, the time came for me. I read my text: "Preach the word." Then I stated, "My purpose tonight is to preach the Word." "Den preach de Word," said an old lady in a voice that could be heard all over the room. As I progressed one of the deacons, addressing the colored preacher, called out: "Milo, dat am so, ain't it?" Later on there were "amens," and plenty of them; now and then "good" or "dat just right." There was no sleeping. It was a real live-wire meeting. Those that I did not interest were kept wide awake by the ejaculations. I talked about forty-five minutes and then called for a hymn. One of the leaders started a familiar song and they simply made that old church ring with their plantation melody. While singing they clapped their hands, patted the floor with their feet and swung their bodies to and fro in unison with the music. As soon as they reached the end of the song, I called for prayer, knowing that a second hymn would bring them to their feet and they would soon have me in the midst of a negro dance.

The next day, when one of the men came to town, he was approached by Brother Israel Rosenberger, of Covington, Ohio, who was spending the winter in Florida, saying: "Well, Steve, how did Elder Moore get along with you folks last night?" "O Mr. Rosenberger," said Steve, "de captain jist took de socks off Mr. Cooper last night. I tell you, de captain get us into deep water." When Steve reached my place (he was working for me at the time), I said to him; "Steve, why can't you folks keep a little quiet when a man is preaching?" Lifting his slouch hat he looked me square in the face and said: "Captain, don't the angels shout?"



"Yes," says I, "but you folks out there in the woods are not angels yet."

But there was another side to life. There were funerals to be preached, and some of them filled my heart with sorrow. Once I was asked, by a stranger, to go forty miles with him, partly by rail and then by private conveyance, to conduct a funeral service. Ten miles was through very dense timber. The night was dark—hardly a house or clearing could be seen. I was with a man I never saw before. Late in the night we came to a milling camp, and here I found the purpose of my call. A sister, a widow from Indiana, had found her way into the woods of Florida, and in a tough board shack had closed her eyes in death, leaving two boys, about ten and twelve years of age. The scene was a sad one, pathetic in the extreme.

After sad experiences of this sort I could go back to our lovely home on the lake, and there enjoy the sweetness and confidence of a kindred circle that had not been disturbed by the cruel hand of death. Living around the lake were a score or more of like precious faith, with whom we could meet and worship and gather strength for the additional trials in life awaiting us. Not so long after this I was called to the temporary home of some members, who had ventured into the state. They were quite poor. The man was burning up with a fever that had fastened itself on to his system. The mattress on which he lay rested on some boards only a short distance above the rude floor. A few days later he passed into the beyond, and his lifeless body was laid to rest in a lonely spot by the side of a lake. Then there came a day, as time went rushing on, when I would pass the lone grave of one of our ministers, in the woods by the side of the road. He had, in connection with one of our schools, moved in the best and the most promising circles of his community. He had married a lovely woman, made the venture into the Southland and fallen by the way. There were other lone graves over which loved ones had wept. All of this was pioneer life in reality, and often, when I meditated on the situation, I would ask myself, if my coming South had in any measure led up to these seasons of sorrow. Then I recalled the many lives that had been sacrificed in order to establish churches in the forests of Indiana, and on the great prairies of the West. So, in

order to carry the banner into the woods of Florida, some lives had to be given. Thus I reasoned, and on I went with my work.

## OBITUARY

### ELMA L. MOSS

Elma Louise Moss, daughter of Loring I. and Ota (Shideler) Moss was born September 12, 1925, near Wauseon, Ohio, the youngest of ten children. Her death in the early morning of September 30, 2003, was unexpected. She was 78 years and 18 days.

Her family moved to McClave, Colorado, in 1930, to Great Bend, Kansas, in 1935, and to Kansas City, Missouri, in 1937. It was here that Elma finished her formal schooling, graduating from the eighth grade. Here, too, she acquiesced to the call of the Holy Spirit and was baptized, accepting the Lord Jesus Christ as her Savior, and became a member of the Dunkard Brethren Church. Some years after the family moved to Eldorado, Ohio, in 1942, she changed her membership to the Conservative German Baptist Brethren Church. Several years later, she transferred her membership to the Old Brethren Church, where she faithfully fulfilled her baptismal vows until death. Several times during her adult life she called for and received the anointing.

Elma and her Aunt Martha Myers founded Rest Haven Nursing Home in a stately old house in downtown Greenville in January 1953. Her compassionate nature and management skills, along with God's blessings, made Rest Haven prosper and grow. The capacity of the house was expanded several times. Finally, in 1967, the present-day Rest Haven became reality, and the old house on Wayne Street was abandoned. She was happy to employ many of the Ohio youth over the years. Elma sold Rest Haven as of January 2003, ending fifty years of intense involvement in the nursing home's administration and in the patients' lives as well as the lives of their families.

She was active in the Licensed Practical Nurse's Association, the Ohio Health Care Association, the Darke County Health Planning Commission, the American College of Health Care Ad-



ministrators, and the Darke County Chamber of Commerce Education Committee.

Always interested in, and enjoying, the young people, she did many things for and with them. To encourage them to Bible Study, she presented each one with a Halley's Bible Handbook at their baptism. As often as possible, she attended young folks gatherings. Most notable of the activities she sponsored were the yearly Taffy Pulls, which brought together young folks from Pennsylvania, Indiana, Arkansas, Iowa, California, and Ohio. There have been close to ninety participants in recent Taffy Pulls, which have been held at Rest Haven Nursing Home.

During Communion Meeting weekends, Elma's after-meal spot was sitting at a table emptying, combining, or filling butter and apple butter dishes. She will be missed at this spot, as well as at the washer and dryer at the local Clothing Distribution Center on the nights we sort and pack clothing for CAM.

For a number of years she kept a sharp lookout for the perfect woods-with-a-stream in which to build her dream log home. She finally found the place, had the log home built, and enjoyed living in it and sharing it for over ten years.

Genealogy, Church history, and world events, especially those in the Middle East, interested her. She toured the Holy Land three times, went to Europe on an Anabaptist Heritage Tour, and went again, later, on a Brethren Heritage Tour. She was actively involved in the Brethren Heritage Center at Brookville, Ohio.

She was preceded in death by her parents; her stepmother, Viola Moss; brothers, Edson, Paul, Aaron, and David Moss; sisters, Ethel Moss in childhood, Grace Royer, Ellen Reed, and Mary (Moss-Shuler) Jamison; stepsister Ida Keeny; stepbrother, Delbert Weaver.

Surviving her are one sister, Mabel Rupp of Bryan Ohio; numerous nieces and nephews; many great-nieces and nephews; a stepbrother, Albert Weaver and wife Betty of Bernville, Pennsylvania; stepsisters Hazel Weaver and Charlotte Frick of Greenville, Ohio, and Arvilla Keeny and husband Ray of York, Pennsylvania; in-laws Ray and Beulah Reed of Dallas Center, Iowa, and Donna



Moss of West Covina, California; stepbrother-in-law Lloyd Keeny of York, Pennsylvania.

Visitation was at the Zechar Bailey Funeral Home, Greenville, Ohio, on Friday, October 3, 2003. A short service for the family was conducted at the Funeral Home, Saturday morning, October 4. The funeral followed at the Old Brethren Meeting House, Bradford, Ohio. Scriptures chosen by Elma, Psalm 73:26 and Isaiah 12:2, were used, as well as hymns 403, 393, and 227, which she had also chosen. A funeral train of over seventy vehicles made the long trek to Wares Chapel Cemetery, West Manchester, Ohio, where her body was laid to rest. Several hymns were sung as various brethren and family members filled the grave.

Memorial contributions were made to the Ohio Health Care Association Elma Moss Scholarship Fund.

Elma lived a busy, well-rounded life, serving others and letting others serve her. Surely she does claim "many more children than she which hath an husband." (Gal. 4:27b)

## **NEWS ITEMS**

### **NOTICE CONCERNING VOLUME 4 OF THE BRETHREN ENCYCLOPEDIA**

The deadline for the pre-publication special on Volume 4 is December 31, 2003. Volume 4 can be ordered for \$60.00 (plus \$7.00 for postage and handling) which is \$20.00 off the price after this offer expires. Order forms are available from:

Robert S. Lehigh  
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### **ENGLEWOOD, OHIO**

We are glad for encouragements and a few surprises in our everyday walk of life. If the Lord is in it, eventually it has to be good. So, we feel the Lord has sent us His servant Brother Keith Bailey. He has already become known by many as a profitable brother. Is not God wonderful!!

Sister Ruth Speicher, Cor.

## **ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2003**

December 7 - Wounded, Bruised, Cutoff, and Poured Out Until  
Death Mark 15:25-41

1. How much time expired from when Christ was crucified until His death?
2. Why did the centurion think that Jesus was truly the Son of God?

December 14 - Laid In A Tomb That Can't Hold Him - Mark 15:42-16:8

1. In Verse 42, what day of the week was it?
2. Why did Pilate marvel that Christ was already dead?

December 21 - THE BIRTH OF CHRIST - Matthew 1:18-2:15

1. How did Joseph know what to name the newborn baby?
2. Why was Joseph able to obey the information given him in his dreams?

December 28 - Too Hard (Hearted) to Believe - Mark 16:9-20

1. Why was it so hard for the disciples to believe that Jesus had risen?
2. What do you suppose it was like for Christ to be back with His Father again?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR DECEMBER 2003**

December 7 - Fruit Bearing - John 15:1-8, Psalms 1:3, Gal. 5:22-28

1. In what way does Christ abide in us?
2. Does a new believer bear fruit immediately, or is there a period of time to grow and then bear fruit?

December 14 - The Good Shepherd - John 10:1-16

1. What did Jesus mean when he said, "I am the door of the sheep"?
2. Verse 16, Who are the other sheep which are not of this fold?

December 21 - Birth of Christ - Luke 2:1-20

1. Why did the angels tell the shepherds about the birth of Jesus?
2. How many prophecies were fulfilled in these twenty verses?

December 28 - Memories - I Cor. 15:1-11, Neh. 4:14, Psalm 63:3, Ec. 12:1, II Thess. 2:15-17

1. What advantage is there for us to remember God in the days of our youth?
2. How long do we retain things in our memory? Ten years? Fifteen years? How about seventy or eighty years?



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# BIBLE MONITOR

VOL. LXXXI

DECEMBER, 2003

NO. 12

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"For the faith once delivered unto the saints"

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## THE BIRTH OF JESUS

Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us Thine aid;  
Star of the east, the horizon adorning,  
Guide where our infant Redeemer is laid.

Cold on His cradle the dew-drops are shining;  
Low lies His head with the beasts of the stall;  
Angels adore Him, in slumber reclining;  
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,  
Odors of Edom and offerings Divine?  
Gems of the mountain and pearls of the ocean,  
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation;  
Vainly with gifts would His favor secure;  
Richer by far is the heart's adoration;  
Dearer to God are the prayers of the poor.

-Reginald Heber



## PEACE

As Christmas approaches, we will see and hear much about peace. Christmas greetings will recall the words of the angel spoken to the shepherds, "Peace on earth, goodwill to men". While the people of the this world speak of peace, there is very little peace in today's world. There is warfare raging in Iraq, although earlier military objectives were apparently won. There are civil wars, police actions and other fighting going on in many places in the world. The daily news is filled with violence and intrigue from every corner of the world. Peace is a very rare item in this world.

There have been very few eras in the world's history when peace was even remotely present. The period from the end of the Napoleonic Wars in 1815 until the beginning of World War I in 1914 often has been spoken of as a peaceful century. Yet, even within that century there were a number of wars between nations and within nations. The most notable and bloody was the American Civil War.

The lack of peace concerns many today. During the twentieth century, first, the League of Nations, then the United Nations, were formed with the goal of worldwide peace. Unfortunately, they have been unable to usher in that peace. Ultimately, they relied on military force to bring peace to various regions of the world. They lacked the ability to bring other than temporary peace because of their faulty basis for fostering peace.

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### THE BIBLE MONITOR

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They could only rely on men's goodwill and the threat of united action to control the aggressions of various rogue leaders of the world. Their basis of peace was often found in humanistic philosophies, generated by the human mind and heart. God was left out of the pursuit of peace even though He is the author of peace.

The people of this world have relied upon philosophies, political action and even military action to bring peace to a peace starved world. They have ignored God who can bring and give peace even in the midst of unpleasant situations. God has desired peace for all who live in this world, yet people steadfastly ignore His pleas and plans for the peace that eludes them.

God paid the high price of giving His only begotten Son that men might find peace. Peace between nations must begin with peace between individuals. Peace between individuals is possible only when a person has peace within his own life and mind. People can only find that inner peace when they are at peace with God. To find peace with God, each must come through the shed blood of Jesus Christ.

When individuals make their peace with God through accepting the plan of salvation presented in the Word of God, they are able to face the struggles of life. They have power available that will provide the strength to meet the challenges before them. The challenges may not lessen but they will have a power to meet them. They can have peace within while meeting the sorest of trials. When a person has inner peace, he is less likely to have difficulties with other people. Doing God's will includes living peaceably with all men, no matter what provocations there may be.

The world seeks peace through political compromise or economic adjustment. Rather than a compromise or adjustment, each individual needs to adhere to the specific directions that God has provided for obtaining peace within as well as with others. Without an individual peace with God there is no possibility of having a lasting, real peace with others or between groups of people.

Christmas is the season of peace because we celebrate the virgin birth of Jesus Christ, who came that men might have peace within. If peace is to be a reality in this world, there must be a turning to Jesus Christ, as Saviour and Lord. Without the salva-

tion of our souls there can be no peace. Without allowing Him to be the Lord of our lives there can be no peace.

Christmas is about more than presents, family gatherings and feasts; it is about God's Gift. Through the gift of His Son, He has provided for peace within our lives. If we will follow His direction, we can have that unutterable peace with Him, so we may have peace within our lives, that we might then have peace with others. May our Christmas season be an expression of peace as it is written in our hearts, through the death, burial and resurrection of Jesus Christ.

Do you have God's peace within? If so, may your life be a standard of peace towards all around you. If not, may this be the season that you find your peace with God. May God's peace reign.

M.C.Cook

### **MIRACLE OR MYTH?**

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us." Matthew 1:22-23

There is much discussion and debate within the earthly church concerning the importance of the virgin birth of Christ. There are several related issues that enter into the picture.

First of all, our opening verses reveal that the virgin birth was a fulfillment. For this to be a reality the Holy Scriptures must be reliable. If the first portion of Scripture, until the time of Abraham, is only a myth, as "higher criticism" contends, then any portion of Scripture is open to suspicion.

Next we read what was spoken of the lord by the prophet. To contend that the writings of the Old Testament prophets were only their own speculation of what God might have been like and desired, leaves their writings in the area of a myth. The prophet referred to is Isaiah. A popular version used by many churches



interprets the word "almah" as "young woman" in the Old Testament prophecy and uses the word "virgin" in the New Testament fulfillment. This is utter confusion and adds to the error that the virgin birth is only a myth.

Next we read the truth that a virgin shall be with child. The impact of this statement can be lessened by human logic. One of the ways to explain this is that Mary was pure at the time of conception which took place between Mary and Joseph. But this leaves several problems. First of all, the Scriptures tell us that this took place before their wedding. This would have made the act fornication. Secondly, the Scriptures clearly say that it was "before they came together." It also tells us that the child was of the Holy Ghost. Scripture then adds, "Then Joseph, her husband, being a just man and not willing to make her a publick example, was minded to put her away privily." It would seem Joseph was called her husband before an actual marriage. In any case, why would Joseph want to put her away (divorce her) if he knew it was his child? The account in its entirety reveals the true story. Once again, it is the reliability of Scripture that is questioned.

Some contend that there are other reports of virgin births. Even if there were myths of virgin births taught this does not change the truth of Holy Scripture. Whether or not this is a medical possibility we leave to those wiser than we are. But of this we are positive, there has never been a birth before or since that did not involve male sperm with this one exception.

The final words of our opening verses tell us, "and they shall call his name Immanuel, which being interpreted is, God with us." There have been myths of gods who produced children who were half god and half man. This was not the case with Jesus. He was truly God while being truly man. How the Creator of the universe could enter into the womb of Mary and become a helpless infant is beyond our comprehension. This is exactly what the Bible teaches. Unlike the mythical god/man creations, Jesus was never extolled for his valor and strength. With the one exception of the cleansing of the temple (possibly an event repeated once) Jesus Christ never used force. (This is an event worthy of its own manu-

script.) He is portrayed as meek and lowly. We do not believe that Christ was effeminate or a weakling, but his actions displayed love and compassion. He never used His Godly might to protect Himself or destroy others.

While there have been attempts to do so, we do not believe it is actually possible to fully understand God with us in the flesh. The empty Heaven theory of the Jesus Only theologians, and perhaps others, is not scriptural. Jesus prayed to the Father on many occasions and even stated that the Father was greater than He was. He said that the works He did was to glorify the Father. He also stated that He and the Father are One. To describe Jesus as "a god", as Jehovah Witnesses in their "bible" do, puts Him into the same category as the mythical gods and thus a false god.

There are some who seem to have no problem with mixing truth with error. They teach their children the truth of Christ's birth right along with the myth of Santa Claus. It has been argued that this is harmless. However, we fear that such thinking will cause the confusion to exist in a child's mind, once they realize that Santa is actually mommy and daddy, that will leave them susceptible to those who challenge the validity of the virgin birth.

Let us contend for the truth and be wary of myths.

Brother James M. Hite  
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## **THE CHRIST OF BETHLEHEM**

Emily R. Moore

The Christ by Whom all things were made,  
Whose Word the universe obeyed,  
Whose radiant glory ne'er shall fade,  
Is the Christ of Bethlehem.  
The Christ in whom all fullness dwells,  
Whose name all other names excels,  
Whose boundless love all fear dispels,  
Is the Christ of Bethlehem.

Angels appeared that wondrous night,  
And shepherds saw the glorious sight,  
They found and welcomed heaven's Light

When Christ the Saviour came.

Blest Son of God, by heaven adored,  
And Son of Man, the living Word,  
Our Counsellor, Immanuel, Lord, —

Oh, wonderful His name!

His love, His life He freely gave,  
Then rose triumphant from the grave,  
He lives today our souls to save,

The Christ of Calvary.

His light within my heart doth shine;  
Redeeming grace and Love divine,  
Eternal life and joy are mine,

Through Christ and Calvary.

Thy manger, cross, Thy throne above, —  
Proclaim to us Thy boundless love;  
Lead us through grace OUR love to prove,  
Oh, Christ, the living Word.

We would Thy perfect will obey,  
Within our hearts we own Thy sway;  
Let us Thy victory display —

Our wondrous, living Lord!

Selected by Brother Galen Litfin

### **HOLINESS IS IMPERATIVE**

The fountainhead of all holiness is God Himself. He has many wonderful attributes that tell us of His perfections. One group of attributes tells us about His power, His total knowledge and His universal presence. A second group of attributes describes God's moral nature. Holiness is at the heart of all His moral nature. God



does not have holiness; He is holiness. God's holiness is eternal. He has never been without complete holiness.

A French minister by the name of Frederick Godet wrote, "The supernatural in its highest form is not the miraculous, it is holiness." (Lectures on the Defense of the Christian Faith F. Godet, page 203) Miracles demonstrate divine power and bring glory to God. According to scripture some who were eyewitnesses to the miracles of Jesus were not spiritually and morally changed by the experience. Nine of the ten lepers healed by Jesus did not return to thank Him. Moral transformation comes only when men encounter God, who is holy and accepts the gospel He offers them.

Christ the incarnate Son of God came into the world perfectly holy. He lived an absolutely sinless life in this fallen world. He went to the cross and bore the sins of the whole world and was laid in the tomb until the third day when death could no longer hold Him. After all of this, Jesus returned to the Father with His perfect holiness intact.

The Father and the Son and the Holy Spirit all have complete and perfect holiness that have never diminished and never shall diminish. The purity of God is the same yesterday, today and forever. This is an essential gospel truth. Man's hope of having personal holiness depends on the constancy of the holiness of God.

Every action and work of God springs out of His pure moral nature. At the Red Sea Moses taught Israel to sing, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? (Exodus 15:11)

The Apostle Peter wrote the scattered and persecuted Christians of his day about the relationship of the holiness of God and their personal holiness. "But as he who hath called you is holy, so be ye holy in all manner of conversation; Because it is written, be ye holy; for I am holy." (I Peter 1:15-16) It is clearly the divine intention that all who are saved from sin are to be made holy. God from eternity past has planned for the sanctification of His people. Saving grace has been poured out in such abundance through Christ as to make the plan of God possible. The Holy Spirit revealed to Paul that believers are called unto holiness.

Because of what we know of the flaws of our own natures the

idea of being holy seems impossible. How can we ever be holy? It is a given that we have no inherent holiness of our own. It is here that the good news of the gospel takes over. Holiness is a gift of God's love to be received by faith. The believer is in trouble the minute he sets out to make himself holy. But those who come to Christ with humility, brokenness and obedience will soon find His grace doing the impossible in their lives. The standing and the state of the soul are transformed by the power of the living Christ. Peter taught in his second epistle that the seeking soul becomes a partaker "of the divine nature". The only holiness we can have is God's own holiness which He is pleased to share with us through Christ.

The question must now be raised, what do we mean by holiness? The Old and New Testaments give a clear definition of this marvelous word. The Hebrew and Greek words translated holiness in the English Bible have as their root meaning a twofold separation. Holiness is first of all separation from sin. Secondly, it is separation unto God. The Christian life is to be one of separation from all uncleanness and total consecration to Christ Himself. The prayer of the Psalmist adds to our understanding of holiness. He cried out "Let the beauty of the Lord our God be upon us:..." (Psalm 90:17) A pure heart clothes the whole personality with moral beauty. True holiness is an inner and outer reflection of the indwelling Christ. David prayed in Psalm 51:10, "Create in me a clean heart, O God, and renew a right spirit within me." This is the fourth aspect of the Biblical definition of holiness; it is a deep and radical cleansing of the heart.

Isaiah gives a colorful word picture of holiness in his prophecy of Christ's coming kingdom. "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up therein, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:8-10)

The highway of holiness pictured by Isaiah is a safe road that



heads toward home. The travelers on this road have pure hearts. They have laid aside sorrow and defeat in favor of joy and gladness. It is a road for the ordinary man. Isaiah said that the wayfarer would walk there. These travelers are people who have left the path of sin and now walk step by step with Christ their Savior and Sanctifier.

God employs every means of grace to conform us to the image of His Son, the Lord Jesus Christ (Romans 8:29). When one becomes a Christian one is brought to the gate of the highway of holiness. The Holy Spirit is prepared to help us work through the hindrances to holiness in our heart. The promises of God make us hungry for a sanctified life. The condition of spiritual hunger impels us to pursue holiness by prayer, and submission and the taking up of the cross. The Bible does not present the teaching of personal holiness inside and out as a suggestion but an imperative that no believer would want to neglect. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14)

Christ left the example of a holy walk and He expects us to follow. He knows of our carnal struggles and therefore invites us to walk with Him down the highway of holiness. By the strength He imparts to us we find ourselves able to walk in the paths of rightness for His name's sake. We begin to see that He sweetens our disposition, corrects the lifestyle, makes prayer and time in the word a joy, gives us a desire to serve Him and makes us eager to grow. The beauty of the holiness of Christ is that it works in one's everyday life.

Brother Keith M. Bailey  
Englewood, Ohio

### **WITHOUT NATURAL AFFECTION**

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having



a form of godliness, but denying the power thereof: from such turn away." II Timothy 3:1-5

This is powerful scripture. We can spend many pages upon it. We trust that God will add His blessings for our good as we look at it.

As we write this there is so much in the news that fits these verses. We see people of the same sex seeking the blessing of God upon their legal union when the scripture tells us, "male and female created he them." (Genesis 1:27) The Bible tells us repeatedly that any sexual union outside "male and female" is "without natural affection."

Likewise, a mainline church has ordained one that fits this description as a bishop. If a denomination does it, does that Biblically sanction it?

"For men shall be lovers of their own selves." A man petitions the court to have his wife's feeding tube removed. She can breathe on her own. She is not on life-support, but she is fed with a tube directly into her stomach because she cannot swallow and is semi-conscious. He, on the other hand, has another woman and children by her. Many people say that if a person does not have a useful life, or a productive life or "quality of life", it is alright to terminate their life.

Someday it may be you. Someday it may be me.

In our hospital there are those with feeding tubes and no one thinks to remove them. Thirty years ago, when Roe vs Wade had been pronounced, a preacher we knew at the time said that this type of people would be next, and it is now so.

It is our duty as Christians to "support the weak." (I Thess. 5:14) Today people want to destroy them. With health care so expensive and people living longer it will become a criminal offense to be chronically ill. When you reach the end of the coverage, the plug will be pulled. "Without natural affection."

We still hear a lot about September 11, 2001, and the destruction of the World Trade Center, as rightly we should. Yet, this country aborts more babies IN ONE DAY (nearly 4,000) than all the people lost in that day of terror. People need to be told this over and over. What can we say about someone who has an unwanted child

ripped from their body, the greater majority because of inconvenience? "Without natural affection." The affection of a mother for her child is natural. With all this destruction of humankind, are we not surprised to see children ending the lives of their parents, and spouses ending the lives of their spouses, because of inconvenience?

We cannot really compare the World Trade Center Attack with abortion anyway. Nine-eleven was very violent, very public, and very visible. It woke America up to the fact that we are in jeopardy to attacks from foreign powers. Abortion is done in the clinical atmosphere of a hospital or clinic. Those not familiar with hospital procedures would not want to see any of them.

This writer used to help doctors with autopsies. Yet a late-term abortion (and as was said before, many are for convenience's sake) is as gruesome. How many of you readers have seen one? These things are kept out of the public eye. Keeping these things "out of sight" remind me of John 3:19, which says, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

The word, "incontinent", found in our text, means a lack of self control. The word "temperance" means self-control. Perhaps you could tell this writer which word gives honor and glory unto God? To be temperate in all things is to be not far from the kingdom of God. To be incontinent is to be "without natural affection."

Brother Lynn H. Miller

## **THE TRUE MEANING OF CHRISTMAS**

Mary Latshaw Bower

The true meaning of Christmas is found in the Christmas Scriptures in the story of Christ as recorded in the Gospel according to Matthew and Luke. The theme of the Christmas story is Love; of God's love to all the world, bringing peace and good will into the hearts and lives of mankind.

"God is love." His love extends from heaven to earth, and for those who accept His plan of salvation, it again reaches to heaven and throughout all eternity. In Jeremiah, we read, "Yea, I have



loved thee with an ever lasting love." God wishes to show His great love toward us in a personal way, as we read in the prophecy of Isaiah, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name, Immanuel."

Twenty centuries ago, "all this was done" in the little town of Bethlehem of Judea. This miraculous and mysterious birth will ever remain a mystery and a miracle, because Jesus Christ was born into this world and not from it. Jesus Christ, our Saviour and Redeemer, has existed from the beginning of time, one of the blessed Holy Trinity, with God as our Father, and the Holy Spirit, as our Comforter and Guide. Then the angel of the Lord appeared unto Joseph, to whom Mary was espoused and told him that he should call his son "Jesus" "for he shall save his people from their sins." Isaiah foretold that His name shall be called "Immanuel," which means "God with us." This is identical with the word Jesus, which means, "God is salvation." Herein lies the true meaning of Christmas. Salvation through the birth, life, and sacrifice of Christ, for all who believe on Him and accept His plan of redemption. A glorious future awaits us, who enter the portals of heaven and through all of Eternity, for we shall there have the association of the Father, the Son, and the Holy Spirit with us always—a glorious company.

Without a doubt, there were other women, friends of the virgin Mary, who knew of this prophecy, which was to be fulfilled in God's own appointed way and time, but it was to Mary that the angel said, "Hail, thou art highly favored, the Lord is with thee; blessed art thou among women." Motherhood at its best from this time on to the present day is a highly favored position to hold wherever Christianity reaches to bless. But to all of us, who may not be granted the honor of parent-hood, there is a still more exalted position to hold in this world. When we are filled with the Christ life—with Christ born into our hearts we will belong to the sainthood of God through His grace.

The true meaning of Christmas is beautifully expressed in the words which the angel spoke to the humble shepherds, who were abiding in the fields, keeping watch over their flocks by night, when



he said, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." We can believe they were looking with undaunted hope for the coming of the Saviour, but were somewhat startled now by the glory of the Lord which shone round about them. The angel brought tidings of great joy, because "unto us a child is born, unto us a son is given." The prophet said, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end...to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." These events have been taking place in the world's history, we know.

We use the Latin idiom, "A. D." which means "Year of Our Lord," and its use is of great significance, for a great portion of the civilized population of the world measures that important element which we call "Time," by the birth of one man. That man was Jesus Christ. His birth, His life, and His death are described authentically in detail in but one single place—in our Christian Scriptures, our Holy Bible. For this reason as given above, our Bible has become a basic book. Through Jesus Christ the world received the first really usable interpretation of the idea of the God of heaven.

Jesus Christ came as a child. He lived His life on this earth. He ascended to His Father's throne on high, only after assuring us that He will come again. Before His ascension, He promised to all who try to follow in His footsteps, that His presence shall be with us. He is tarrying, but when He comes again, "our Glorious King, all His ransomed home to bring," then anew, we will sing, "Hallelujah, What a Savior."

"Suddenly there was with the angel, a multitude of the Heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." All honor, glory and praise belong to God in the highest for the gift of His great love, in giving to the world His only beloved Son. If our lives are kept in tune with Him, we will heartily sing songs of praise, not only early in the morning, but at all times our songs shall rise to Him for hath

He not done wonderful things for us?

When the wise men were come to the house and had seen the Child, they presented unto Him gifts—gold, frankincense and myrrh. Gold was a worthy gift to give to a King. Our gifts of gold is our life that God has given to us to live amidst a thousand snares—a busy life—oft burdened with cares. Frankincense is a fitting gift for a priest in God's kingdom. Our gift is an humble, living sacrifice, presented with joy when we sincerely, humbly serve with our bodies for others in the name of Christ. We shall be rewarded for our services of humanity somehow, sometime, somewhere. Myrrh was the prophet's gift. It may be our voice, sounding warning words to the erring or offering the tidings of great joy to people who are hungering and thirsting for love, peace, and righteousness.

Turning to the old German choral by Rinkhart, written in 1644, the author has written this song for all time. Sometimes we think it is best expressed in the German language:

“Now thank we all our God,  
With hearts, hands, and voices,  
Who wondrous things hath done,  
In whom His world rejoices,  
Who, from our mother's arms,  
Hath blessed us on our way,  
With countless gifts of love,  
And still is ours today.”

We, too, love to give gifts. May we remember that this is the anniversary of Christ's birth and give to Him and the work of the Church first. To others, may our gifts show forth love and good will, giving cheerfully, with consideration for the recipients, so that they may be made glad and happy with their new possessions. Gladness and happiness are ours as we receive God's gifts. With joyful hearts let us render thanks to God for His unspeakable gift: the blessed Lord Jesus Christ.

Not least of all of the gifts from Heaven, that have come to humanity since Christ's birth as a Babe is the fact, that childhood



has been sanctified and a supreme value is placed on child life, because of the Christmas story.

*Selected from the December 15, 1943 issue of the Bible Monitor*

## **THE REACTION OF THE MOB**

Acts 22:17-30

Paul plainly told the Jewish crowd that the Lord had clearly communicated to him that he was to preach the Gospel of Jesus Christ to the Gentiles, because those of Jerusalem would not receive the message. Paul also highlighted his previous actions when he was a zealous Pharisee. He had been present at the stoning of Stephen and had given his approval.

Paul seemed to think that his own dramatic turn-around would impress the Jews enough that perhaps they would hear and heed his message. He stated in Romans 10:1 that his heart's desire was that Israel might be saved. He even went so far as to say that he would be willing to be accursed from Christ if it would mean that his brethren, the Jews, would be saved (see Romans 9:3). Paul had a burden for his fellow Jews that probably none of us can imagine. And I believe that burden is why Paul was in this situation. This rejection and riot by the Jewish people at the Temple was no surprise to Paul. His binding (imprisonment) was predicted many times on his way to Jerusalem. Paul knew there would be trouble.

Will we, today, voluntarily get ourselves into a situation for the cause of Christ when we can see ahead of time that it will lead to trouble? We are living in a time when many of us would greatly desire to reduce or even eliminate the risk of persecution. For example, (looking to an example in the Old Testament), would it have been a sin for Daniel to shut his windows when he prayed after the decree that forbade prayer was given (Daniel 6:10)? If he had shut his windows, we would not have the account in Scripture to read. He would have "blown" the whole story of his miraculous rescue from the den of lions.

When the crowd heard that this fellow named Paul claimed to have heard straight from God, and that God supposedly told him



to go preach to the Gentiles because they (the Jews) would reject the message from God, it drove them mad. They were God's chosen people, and they knew it! To **their** ancestors had been given the Law and the Prophets! They cried out, cast off their clothes, threw dust in the air, and demanded Paul's life. They did not think a fellow with such vain thoughts was fit to live on the earth.

The Chief Captain commanded that Paul should be brought into the castle, narrowly averting the murder of Paul by the incensed mob. Then the Captain was going to do the normal Roman thing — which was a trial by scourging. Paul had endured scourgings (by the Jews) five times, and was beaten with rods three times, besides other persecutions (see II Corinthians 11:23-27). He claimed his Roman citizenship and avoided yet another scourging on his aging body. So there was no trial before the Chief Captain that day.

The next day, the Chief Captain commanded that the chief priests of the Temple appear with their accusations. He brought Paul in and held a court session, so that each side could explain their position. This was like a trial before a grand jury in our day, to see whether there was enough evidence to bring Paul before a Roman court.

**Summary Thought...**All these troubles were brought on by Paul's insistence on returning to Jerusalem, in spite of the many warnings he received along the way. Paul loved the Jews and desperately wanted to see them saved.

Do you love any unsaved persons so much that you would be willing to give your life in order that they might be saved?

Respectfully Submitted,  
Brother Robert S. Lehigh

### THE EXCELLENT GLORY

Ex. 16:10, "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud."

Many mornings we look toward the darkness. Then when the sun begins to rise there are, sometimes, just enough clouds to make a beautiful sunrise.

We see the glory of God, but, alas, as we behold the glory morning after morning we fail to remember the glory of God in the clouds.

Ex. 19:17-20, "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up."

Heb. 12:18-21, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And is so much as a beast touched the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)"

But we have a greater glory. II Cor. 3:7-11, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

Now return to Heb. 12:22-25, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,

and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:"

God bless you all,  
Brother William Carpenter

### GOOD NEWS!

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10

Anyone reading a newspaper in any depth or listening to a news program could soon become pretty discouraged by what he saw or heard. There seems to be no end to murders, wars, arms buildups, and injustices of every kind. It is only by the grace of God that such things can become bearable.

We as Christians should be happy to see these things coming to pass, because it means the eminent return of our Lord and Saviour Jesus Christ. Be reminded that He is coming back for those THAT LOOK FOR His return. (II Peter 3:12) Are we really looking for Him: do we love His appearing?

The current events of the day should make us rejoice because prophecy is being fulfilled before our very eyes and that means that Christ is soon returning! Praise His name! We dislike the "Gospel" song which says, "Wait a little longer please, Jesus." We must say with John the Revelator, "Even so, come, Lord Jesus. Amen." This is good news. Let us share it with the world.

Brother Lynn H. Miller  
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## **THE WATCHMAN OF OUR LORD, HIS CHURCH IN YEARNING ATTITUDE**

I'm watching for my absent Lord,  
In these last "perilous days";  
I note the waymarks in his Word  
'Mid Satan's false displays.  
The wail of anguish from afar,  
Where blood and carnage reign;  
And fields are stained with human gore,  
Amid the thousands slain.

The earth amid convulsive throes,  
The sea in hideous roar;  
The sad increase of human woes,  
By sin's destructive power.  
The wave of cold indifference  
That's sweeping o'er the earth,  
Suppressing sympathy and sense,  
For jesting, scorn and mirth.

The oath-bound systems of our day,  
To swerve from truth and right,  
Disclose the strides on hell's dark way,  
To grim and hopeless night.  
What dismal forecast fills the mind  
As the Book of God we scan:  
Where these ill omens are defined  
In his prophetic plan.

The heavens and the earth shall pass away,  
With a tremendous noise;  
A world shall gleam in bright array,  
With never-ending joys.  
Escorted by the angel band,  
The "Son of Man" shall come;  
From every nation, every land,  
He'll call his jewels home.

Morning of bliss and joy and song,  
For thy approach we yearn;  
Dispel the night so lone and long,  
Dear absent Lord, return.

-Geo. D. Zollers

## BIBLE STORIES

### THE POOR RICH MAN

Matt. 19:16-22; Mark 10:17-22

One time a certain ruler of the Jews came to Jesus. He was a very rich young man and was interested in the teaching of Jesus. He had always kept the Jewish law and wanted Jesus to know what a good man he was, so he said, "Good Master, what shall I do to inherit eternal life?"

Jesus knew all about this man, just like He knows all about you and me, so He replied, "Why do you call me good? There is only one that is really good and that is God. You know the commandments." And Jesus repeated some of them like, "Do not kill, do not steal, honor your father and mother."

I suppose the rich young man thought, "Now I can really show Jesus how righteous I am," so he said, "All these commandments have I kept from my youth; what lack I yet?"—meaning, "What more could I possibly do?"

Jesus looked at the young man and loved him, just like He loves everyone—even you and me. Then He said to the young man, “If you would be perfect, go and sell what you have and give to the poor, and you shall have treasure in heaven; and come and follow me.”

When the rich young man heard what Jesus said, he wasn't very happy about it; and he didn't think he was such a good man after all. He was very rich and had great possessions. This was asking too much. He just couldn't give everything away. So he walked away from Jesus.

What a mistake he made! Jesus could have given him eternal life and a home in heaven which would be much better than anything here in this life. Without a hope of heaven he was a very poor man indeed.

Brother Rudy Cover

## **THE BOY AND THE MAN**

J. H. Moore

### **A Sojourn in Georgia**

On settling in the woods of Florida and building up an orange grove that was to be a support for self and family, I had not counted the cost in time and money. At my disposal I had plenty of time but not much money. At the end of two years I closed my connection with the mill. My monthly publication had been suspended. For a living, I worked at anything to which I could turn my hands. I planted groves, cultivated them and helped build houses. I even undertook jobs of clearing up timber lands for groves. This meant grubbing, burning out trees, chopping, burning brush and log heaps, and plowing. In the hot summer months of 1887 I put in may a day grubbing. I knew that I was in a close place, but did not become discouraged or lose faith. I kept up my writing, reading and preaching, feeling that for the man who had good health, who would keep up courage and go on doing his best, there would be a way out.

While in the midst of this hard work I received a letter from a Mr. Reed, son of an ex-governor of Florida and the roadmaster of



a leading railroad, saying that he had a large nursery interest at Waycross, Ga., was looking for a manager, and that I had been recommended to him by the editor of a Jacksonville daily, for which publication I was doing a good deal of writing. He asked me to come to Waycross and confer with him. I went. We talked matters over, struck a bargain and I went to work as director of a business employing as many as twenty men. In my younger days I had had some training in the nursery business, and the experience came in handy to me. It was a chance to make a good living and to be in touch with the real live men of the South, the fruit growers.

I regretted to leave the members at Keuka, but it was this, or a life of hard work that would soon have worn me out. There was a good school at Waycross for the children, and we were located only a mile from the center of town. I could be with the family every day and at every meal. The duties were not hard, but exacting. The firm ordered plants from France, Japan and many sections of the United States. All of this fell to my lot. We had a million trees and plants, and I readily learned to know the name of each variety. We grafted, budded and experimented. From Japan we ordered our extensive persimmon stock. By cutting up a Japan tree I learned how the grafting was done, and we were soon raising our own persimmon trees at a tenth of the cost of those procured in Japan. In two years we made trees that bore delicious persimmons as large as a small teacup. Pear and plum trees were grown by the thousands from cuttings. Our nursery was visited by leading nurserymen from the South. A member of the celebrated Burbank nursery firm of California spent the best part of a day looking over our stock and inquiring about our methods. In a way it was an interesting proposition.

Here we had unique experiences. It would require several chapters to narrate all of them. Let one suffice. In the early part of the summer I noticed the fine, large, wild blackberries along the fences and in the woods. I never ran across the like for size and flavor. Wife said that if I would get her a few dozen jars she would like to can some of the berries. I ordered a large case—possibly six dozen—from Savannah, Ga. In a few days they were on hand. I told two colored women that if they would gather only

the nicest and the largest of the blackberries, I would give them four cents a quart—regular quart measure. The next evening they came, accompanied by four children, each bearing a vessel or pan of delicious berries. I paid for the berries and told them that we needed more. The next evening there were more negroes and more berries. After settling for these and making some calculations, the bunch of women and children were told that they could get us one more good batch. The evening following there were many more negroes and, of course, a whole lot more berries—really more than we had jars for—but we decided to take them and make the best of the situation. In the meantime, word had gone out into the country that I was buying all the blackberries I could get, and the next evening, about an hour before sundown, you ought to have seen the negroes and the blackberries! I had seen more colored men, women and children in a group, but never before had I seen so many fine blackberries. People were there with buckets, dishpans and baskets full of berries. One enterprising darky had filled two or more washtubs with berries and hauled them to the place in his two-wheel ox cart. Well, what were we to do? The money we had for berries had been spent, all the jars were full, and some berries were left over. All we could do was to throw up our hands and confess that, for once, we had been snowed under by fine Georgia blackberries.

### Shadows and Sunshine

There were no members here and we had no meetings of our own. A number of times I was asked to fill the city pulpits, and always responded. Now and then I preached for the members in Florida, over one hundred miles to the south. I kept up my regular writing for the *Messenger* and wrote considerably for other papers. Though completely isolated, I never lost interest in the church and her work. To me, my work in the nursery was simply bridging over a deep chasm, and would mean something better later on.

But there was a sad day in store for me. Since going South wife had been getting along fairly well. During the summer of 1888 there was a sudden change for the worse, and in September the gentle spirit took its departure, and the next day we laid all that was mortal of Mary in a lonely grave, far away from special



friends and other relatives. At Jacksonville, to the south of us, people by the dozens were dying with the yellow fever. Our part of the South was quarantined and there was no chance of securing a Brethren minister to conduct a funeral service and speak the comforting words. An aged Methodist minister held a short private service, and the companion of my young manhood, the mother of my children, and an angel of the household, was seen no more. Aside from a brother-in-law and wife, who had been with us a short time, I was thus left with four children in a strange land without the comforting influences of other relatives or those of like precious faith. It was the darkest hour that had yet come into my life.

But with this bereavement hanging over us, there was still no time to pause. Whether one weeps or rejoices, the world with all of its activities moves on. Keeping house as best we could, by all parties helping, the nursery work proceeded. A little more than twelve months later Sister Phebe B. Brower, daughter of Elder George Brower, of Miami County, Ind., entered the family as wife and mother. She proved to be an ideal home maker, a good mother, and one whose faith in her Master, the Written Word and the principles of the Church of the Brethren, never wavered. Bringing some means to the family, the way for better work and greater usefulness opened up. I closed my connection with the nursery, and in a little while we were quietly settled in our Florida home by the lake. I took up my regular preaching and church work, having planned to make this our permanent home.

In the spring that followed I was present at the Annual Conference held near Warrensburg, Mo., and took an active part in the deliberations. A paper came before the meeting, calling for a commentary on the New Testament in keeping with the way the Brethren understand the Gospel. The paper was received favorably, but was deferred for one year in the hands of a committee, of which I was foreman, the other two members being Brethren L. W. Teeter and Daniel Hays. At the first meeting of the committee, it was learned that Brother Teeter had just such a work in contemplation and had actually outlined his plans. Brother Hays and myself urged him to go ahead with his plans, and, if needed, we would aid him in any way we could. This led up to what is now



known as "Teeter's Commentary on the New Testament."

A trip into Indiana, accompanied by wife and the two girls, in the fall, and the delivery of a number of sermons, while on the trip, completed the more active part of my labors for the year. But just about the time we became fairly settled in our home, among our orange trees, on the lake, there came a letter from Brother D. L. Miller, who was then office editor of the *Gospel Messenger*, saying that I had been elected to take his place as office editor of the *Messenger*, and that the Brethren Publishing Company would not take "no" for an answer. Twice before I had refused to consider a proposition to return to the paper, but here was advising me that "no" would not be accepted as a part of my answer.

### WHERE HE LEADS

We are all familiar with stories of people who have rejected the leading of God in their lives—people who knew they were called and started out to serve the Lord but because of some distraction ended up saying "no" to the call of God. Without a doubt, these are the saddest, most frustrated Christians in the world. Some of them, called to the mission field or to the ministry at home, have gone on to make a great deal of money in business but have never had the peace and satisfaction that comes when one has perfectly answered the call of God. Others have been plagued with illness and trouble because they have not obeyed God's direction for their lives, and still others have been called on home to Heaven because of their disobedience.

And then there is another group: Christians who are quickly and easily stirred by the appeals they hear and the needs they see but they do not take the time to find God's leading in their lives and they end up hopping around from one enterprise to another, without training or preparation of heart. Because they are not totally committed to the work they are doing for the Lord, they become disillusioned at the first frailty they see in the life of a co-worker and disappointed when the fruit they expected is not immediately forthcoming.

Sometimes the discouragement comes through a lack of understanding of what the spiritual job includes. They do not realize

that the young pastor of a new church may have to run a mimeograph and paint the steeple as well as preach life-changing sermons! They do not realize that working in a Christian camp may include cleaning toilets as well as talking to young people about the Saviour; that being a teacher in a Christian school may include lunch room duty as well as teaching Bible verses; that being a missionary may mean writing endless letters and visiting dozens of churches in the process of raising support.

There is a third group of Christians longing for some busy place of service who are kept in a remote and humble place—perhaps on a bed of sickness or in a place of quiet and humdrum duty—for God's own special purposes. Although few of us have spent a lifetime in such a place, most of us have had at least one experience of being temporarily "shelved" while the Lord worked in our lives to get us ready for some particular blessing. How beautifully this position is described in the following anonymous poem:

Did He set you aside when the fields were ripe  
And the workers seemed too few?  
Did He set you aside and give someone else  
The task you so longed to do?  
Did He set you aside when the purple grapes  
Hung low in the autumn sun;  
And did hands not your own just gather them in—  
The trophies you'd almost won?  
Did He set you aside on a couch of pain—  
There where all you could do was pray;  
And then when you whispered, "Oh, please let me go,"  
Was His answer always, "Stay"?  
Did He set you aside with a heavy cross; and was your  
Heart filled with despair?  
Did you think He had gone and let you alone,  
Then suddenly He was there?  
And there in the shadows, the world all shut out,  
Just kneeling alone at His feet.  
Did you learn the answers (though not all yet)?  
Say—weren't His reasons sweet?

May God give us obedient, willing and cheerful hearts to follow His leading in our lives. How blessed it would be if we could learn to quit struggling to have our own way and let Him do with us as He pleases!

Selected

## NEWS ITEMS

February, 2004 Issue

Please inform the Editor of any changes in your congregation by January 15, 2004. We wish that issue to be as complete and accurate as possible. Let the Editor know of any address or telephone number changes as well additions or deletions concerning the Ministerial or Deacon's lists. Also any change in directions or fixed Lovefeast dates should be sent at this time. Thank you for your prompt attention to these details.

The Editor

Milton Cook  
1138 East 12th Street  
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### Ministerial List Change

Elder Paul Nell has moved to 6656 Yellow Church Road, Seven Valleys, Pennsylvania 17360. Telephone number 717-428-0189.

### REMINDER

Just a reminder that the deadline to order Volume 4 of the Brethren Encyclopedia at the pre-publication price of \$60.00 + \$7.00 postage is December 31, 2003. After that, the price will be \$80.00 + 7.00 postage. If you need an order form, please contact me.

Brother Robert S. Lehigh



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## **ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 2004**

January 4 - From Promiscuous Princess to Weeping Widow - Lam.  
1:1-22

1. Who is the Princess, and why is she now weeping?
2. Who are her lovers that had deceived her?

January 11 - The Lord: the Enemy of Israel - Lam. 2:1-22

1. In your own words, describe the scene in Jerusalem at this time.
2. In vs. 14, what did the prophets see? What should they have seen?

January 18 - Jeremiah's Cry: "He Hath Made Me Desolate" - Lam.  
3:1-18

1. Do we ever experience the wrath of God because of someone else's sin?
2. If God fills us with bitter experiences, do we have to become bitter?

January 25 - Jeremiah's Faith: "Therefore I Will Hope in Him" -  
Lam. 3:19-39

1. Is it possible for God to humble us if we do not see His mercy in the midst of suffering?
2. When is it appropriate for a man to bear the yoke, or to sit alone and keep silence?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2004**

January 4 - Salvation-Ps. 27:1, Ps. 37:34-40, John 3:14-17, Acts 4:10-12

1. Do the Old Testament saints look for a Messiah who would bring salvation?
2. What is required to receive salvation, and for whom is it available?

January 11 - Necessities - Matt. 5:19-20, Matt. 18:1-4, Luke 13:1-9, John 4:22-24, John 6:47-58

1. If we have believed, repented, and kept Jesus' commands, will our righteousness then exceed that of the scribes and Pharisees
2. How do we eat the flesh and drink the blood of Jesus?

January 18 - Truth - Prov. 12:13-28, Prov. 23:23, Eph. 4:20-25

1. How does the fool view himself? How does the Lord view lying lips?
2. Is it possible for a basically honest person to shade the truth in some way without even realizing it?

January 25 - Contentment - Prov. 15:14-19, Luke 3:7-14, Phil. 4:6-19

1. How can we develop the principle of diligence in our work to provide for the things of this life, and still be content?
2. Are there both times of bounty and times to suffer need in most people's lives? If so how are we to handle these extremes?

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